THE CONCEPT OF DIVINITY IN JAINISM



By :

Dr. P. Ajay Kothari

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AN EXCELLENT WORK

The Concept of Divinity with special reference to Jainism is an excellent work of Dr. Ajay Kumar Kothari. I heartily bless him in his march towards the attainment of bliss of the Supreme Divinity who is Pure and Perfect.

Both Jainism and Saiva Siddhanta believe in the existence of self which is different from body, possessed of Mala and it enjoys the fruits of its own action. According to Saiva Siddhanta the, souls are eternally in conjunction with anava, the spiritual darkness, which has the potency to veil the soul for having a clear knowledge of the three realities, viz. Pati, Pasu and Pasa. It believes in the Divine Grace of God who as a Guru (preceptor), purifies the souls through performance of some rites known as diksa and imparts Divine Wisdom (Patijnana) which illumines the souls to realise the liberation.

Dr. P. Krishnan,
MA., Ph. D.
Prof. and Head of the
Department of Saiva Siddhanta
University of Madras.
Chennai

Editor-in-chief :
Sahitya Vachaspati M. Vinay Sagar

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THE CONCEPT OF DIVINITY IN JAINISM

(A doctoral thesis)

by

DR. P. AJAY KOTHARI

Consulting Editor

SURENDRA BOTHARA

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Publisher's Note

The divine always had an attraction for and invoked a feeling of wonderment in men of all times and places. All what man aspires for and fails to understand he attributes to divinity. Thus divinity has been described in as many ways as man could think of. As the concept divinity is largely based on individual transcendental experiences and is beyond normal human perception it is almost impossible to envelope it in words. But man has continued to do so since time immemorial. What we know as religions and philosophies are the outcome of the long history of pondering and contemplation and debates over what is Divine and divinity. Dr. Kothari Ajaya Kumar Pukharaj chose to discuss the concept of divinity in Jainism in his doctoral thesis. It is a commendable effort and all the more interesting because before discussing the concept of divinity in Jainism the author explores the same in other popular religions and provides a sort of comparative study.

This book is another one of our series of publications where we bring to our readers useful doctoral thesis that generally languish in universities or the personal collections of authors. We are thankful to Dr. Kothari for entrusting us with the publication of this work. We extend our thanks to Dr. M.R. Gelda and Dr. Mukund Lath for writing the foreword and preface of the book. Thanks are also due to Shri Surendra Bothara for his editorial consultations and Shri Manjul Jain for computer composing and type-setting. We are sure that our readers will find this book immensely interesting.

Director,
Prakrit Bharti Academy, Jaipur

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FOREWORD

I consider it a privilege to be invited to write this foreword to the book 'The concept of Divinity with special reference to Jainism', which I regard as a significant contribution in the field of Jain philosophy. Dr. Kothari has been awarded the degree of Doctor of Philosophy on this remarkable thesis which seeks to communicate and revitalise the important aspect of Jainism that the Jains do not believe in God as a creator of the Universe but every individual soul can attain godhood, divinity, by observing self-discipline. The author has covered in this book various theories and concepts of Jainism including Jain karma theory, the concept of soul, and spiritual development of soul. The best part of this book is the chapter on the divinity of Jainism and its comparison with Buddhism and Hinduism.

Though the subject of the thesis is not a new one but with the advent of science this subject has been gaining tremendous importance everyday. We cannot forget Einstein's famous question about whether God had any choice in creating the universe? A living physicist of our time, the Lucasian Professor, Stephen Hawking attempts to write that a universe may be finite and with no boundaries, no edge in space, no beginning or end in time and therefore nothing fo: a creator to do. It is true that out of all ancient religions it is only Jainism that has believed that the universe is eternal, working by its inherent laws and not created by any God or Supreme being. According to Jain philosophy it is the matter and the soul, the two realities which are responsible for the existence of the universe. Jains believe that the universe has no beginning and no end. While reading the views of S. Hawking for the universe, it is felt as if some Jain master is giving his views about the universe. The author of this book has presented the concept of divinity so clearly and with such lucidity that it can be utilised in the field of physical sciences.

The author has presented his research work on the concept of divinity with special reference to Jainism in this book in six chapters. The first chapter, The Concept Of Divinity At A Glance, deals with the meaning and introduction to some aspects of divinity in some of

the religions of the world. In this context the author has quoted Schubring, the German Indologist as "In Jaina system there is no place for creator or regulator of the universe." The divinity in Jainism is the attainment of infinite knowledge, infinite faith, infinite bliss, and infinite power, i.e. the fourfold infinities.

The second chapter, The Concept Of Divinity In Hinduism, puts forth the attributes of Vedic and Upanishadic gods. The concept of divinity in Hinduism rests on gods known as Devas. Maxmuller explains Devas as originally bright and nothing else. The author has described the concept of God very elaborately in case of Hinduism.

The third chapter reviews the concept of divinity in Buddhism, the fourth and fifth chapters are devoted to the concept of divinity in Jainism, and the last one is the conclusion. Each chapter is comprehensive and is a model of clarity and brevity.

Hinduism, Jainism, and Buddhism all the three religions originated in India and have some common principles but they differ in the concept of divinity. Hinduism believes that the world has been created by the Supreme God from his own body and external material. Jainism believes that the universe has always existed and no God has created it. Buddhism does not believe in God, the Supreme Being but believes in a state of godliness, nirvana which any person can achieve. Later on Buddhism seems to have accepted the Buddha himself as God. The author has also discussed the concept of divinity in some other religions namely Zoroastrianism, Sikkhism, Christianity, and Islam.

I heartily welcome the publication of this book.

Dr. M. R. Gelra
Founder Vice-chancellor,
Jain Vishva Bharti Institute
(Deemed University),
Ladnu, [Raj]

20.04.2000
5-ch-20, Jawahar Nagar,
Jaipur.

PREFACE

There is an earnestness about the author, a spirit of involvement with his subject that draws attention. His erudition is evident, but erudition sometimes becomes an end in itself, obfuscating the question that inspires inquiry. Dr. Kothari's erudition allows room for living thought.

Religion, we almost spontaneously assume, is about the Divine. But religion is not a singular word. Religions exist in the plural. If religion is about the Divine, different religions, it would be natural to think, have different concepts regarding the nature of divinity. For any student of religion or philosophy, this points at an important area of inquiry : To explore distinctions between the 'divinity' on which different religions are based. But there can be a serious hurdle here. One could raise a more fundamental question : Do all religions share the concept of Divinity? We tend to equate divinity with God. The idea of the 'Divine' is usually, and even perhaps for some, necessarily, synonymous with the concept of God : a Creator, who is omnipotent and omniscient (as in Islam, Christianity and some forms of Hinduism). But such a God, clearly, is not the basis of all religions. In some religions He is conspicuous by his absence. Buddhism is an obvious example. Jainism, which is older but which took roots in the same historical milieu of culture and thought as Buddhism, is another. It is almost a truism to say that not all religions are founded on faith in an all-knowing, all-powerful creator.

But need 'divinity' be equated with 'God'? This is the question that inspires the present inquiry. A thoughtful person who looks at the various major religions of the world and discovers

that not all of them are about God, might, naturally, ask a question such as this. What is it, he will ask, that makes them all religions? Surely, they have something in common? Looking for a common ground, the concept of transcendental truth and being is bound to come to mind. In other words religions may be rightly characterised as ideals of perfection and paths to it. The concept of divinity can significantly be equated with that of perfection, and different religions can be compared meaningfully on this basis. Kothari Ajay Kumar Pukhraj has made this thoughtful move. All religions, to his mind, share the concept of divinity. This is a concept, which, for him, is larger than the idea of God as understood in religions such as Christianity. What Kothari does is to take up the original texts of different Indian religious traditions in order to explore and examine his 'larger' notion of the 'Divine' and its ramifications, in an attempt to delineate its distinct degree to the Banaras Hindu University, but its interest is more than academic. The Prakrit Bharati Academy is happy to present this work to the general reader.

The main focus of the book is on Jainism, which is covered in great detail, more than, one would think, was really necessary for the purpose of depicting the distinctive ideas concerning divinity that it harbours. But the survey will be useful for the general reader. After listing the names of the entire gamut of texts considered as canonical by the (Shvetambar) Jains, Dr. Kothari speaks of the seven fundamental *tattvas* (substances) accepted in Jain metaphysics. Unlike early Buddhism, which deliberately abstained from philosophical speculations about the nature of reality, Jainism charts a definite ontological map of what exists. Dr. Kothari makes an interesting point concerning Jain metaphysics. He argues that underlying the Jain philosophical concept of the seven basic *tattvas,* that make up the world, is the ruling idea of

divinity. Jainism, he says, is a path to transcendental perfection and truth. It has been seen and taught by the Tirthankaras, who had cast off the veil of *karma,* perfected their souls and attained truth through omniscience. The attainment of omniscience, such as theirs, can, indeed, be justly characterised as the Jain ideal of divinity. One can see that their doctrine of the seven *tattvas,* beginning with *jiva* (the embodied soul,— the *karma*-trapped but potentially divine being), and ending in *moksa* (the perfect transcendental state of freedom and omniscience), is pregnant with the moving idea and ideal of divinity.

In chapter 4, Dr. Kothari offers a detailed, minutely text-dependent exposition of the seven *tattvas.* His thought, one cannot but feel, could have been more meaningfully succinct, articulate and incisive, had his style been more discursive than expository in a scholarly manner. But perhaps this is excusable in a Ph.D. thesis. We can, hopefully, expect a more dialectical approach from him in his further writings. However, Dr. Kothari devotes a chapter to an independent discussion of divinity in the fifth chapter of his thesis, which will appeal to the thoughtful reader. Here the author begins with a discussion of atheism — or being a *nastika,* to put the concept in Indian terms. Although freely used this word too is biased towards a certain set of beliefs. For the Vaidika, he who does not believe in the Vedas and follow the Vaidika path is a *nastika.* The Mimansakas, the orthodox defenders of the Veda, are not theists : they are *astikas,* and yet atheists. The word *astika* has a wider denotation than 'atheist' and yet it has its limitation. It is not universal enough in its traditional usage. Reiterating his understanding of divinity as a universal concept, expressing man's concern with transcendental extra-mundane ideal and truth, Dr. Kothari argues that Jainism cannot really be called atheistic.

Though Buddhism and Jainism do not believe in God, they are not opposed to super-mundane beings. They believe in a host of gods or divinities, with their own hierarchy and 'heavenly' abodes or *lokas.* Dr. Kothari gives us a detailed account of this semi-divine world, before moving on to his 'Conclusion'.

Jaipur **Dr. Mukund Lath**

INTRODUCTION

There is a belief that God exists as the Supreme Divine being, who is the Creator, Sustainer and Destroyer of all that exists in the universe and who controls every activity therein. As postulated by religions, the, main attributes of God are — omnipresence, omnipotence and omniscience. It is generally believed by many, that Jainism is an atheistic religion having no belief in God. This is not true. Jainism believes in God but not in a creator God. it believes in Godhood, which a man can attain by observing the Jain discipline. A man is a potential divine, i.e., a man can attain godhood, divinity. We observe in Hinduism, Sikhism, Christianity, Islam, Zoroastrianism, that a man can either have a unification with God or have a nearness (fellowship) of God. This encouraged me to take up the present comprehensive study, research concentrating on the study of Divinity in Jainism, and also a comparative, though by no means exhaustive, review of concept of Divinity in Hinduism and Buddhism. Accordingly, the present research work on "The concept of Divinity with special reference to Jainism" is divided into the six chapters.

The first chapter titled, **'The Concept Of Divinity At A Glance'**, deals with the meaning and introduction to some aspects of Divinity in some of the religions of the world. The second chapter **'The Concept Of Divinity In Hinduism'** puts forth the attributes of *Vedic* and Upanishadic gods. The third chapter reviews **'The Concept Of Divinity In Buddhism'**, wherein Divinity is referred as *Buddhatva* or *Nirvana*. The fourth chapter is devoted to **'The Concept Of Divinity In Jainism - I : Fundamentals'** , the path to *Moksha*, the eternal state of Divineness. In the fifth chapter **'The Concept Of Divinity In Jainism'**, the concept itself is studied and discussed. The last chapter titled **'Conclusion'** compares and contrasts the view points of Hinduism, Buddhism and Jainism.

In this connection, I am deeply indebted to my supervisor and guide Dr. Mukul Raj Mehta, Research Scientist, Department of Philosophy and Religion, Banaras Hindu University, who has been benevolently helpful and generous to me from the day I joined the University as a Ph.D. student. His illuminating guidance, constructive criticism. and painstaking corrections have resulted in bringing out the thesis in this form. I am grateful to him for his thought provoking questions coupled with easy answers. I am very much grateful to Pravartaka Muni Roop 'Rajat', a source of inspiration and encouragement in my studies. I am highly indebted to Yuvacharya Dr. Shivamuni, Dr. M.D.Vasantharaj, Dr. Jitendra B. Shah, Dr. Jayantilal Jain and Dr. K. C. Jain whom I have approached very often to find the solutions to the problems that arose, in my studies and research. I express my heart felt gratitude to all eminent scholars whose works have been referred to by me. Further, I would be failing to fulfil my duties, if I do not acknowledge the profound help which I have received from authorities of the University, various libraries and other institutions. I am very grateful to all who have cautioned me toward my studies. I owe to my mother late Bilam Bai Pukhraj ji Kothari who injected the religiousness in my mind and encouraged the activities. I also owe to my wife Ratan Kanwar (Ritu), daughter Preeti Kumari, son Dharnendra Kothari and my companions for their encouragement.

Delightfully and humbly, I submit this thesis to the world famous Banaras Hindu University for the award of the Ph. D. Degree with due respects to the authorities.

– KOTHARI AJAY KUMAR PUKHARAJ

THE CONCEPT OF DIVINITY IN JAINISM

1

THE CONCEPT OF DIVINITY AT A GLANCE

Happiness is an ardent desire and instinct of every human being. No man is content with bare necessity or with what he gets in the natural course of life. He yearns for more and more happiness. He faces various kinds of difficulties when he tries to accomplish happiness. The variant words for happiness are — *ananda*, *sukha*, *rasa*, *shanti* etc. in Sanskrit, and bliss, joy, peace etc. in English terminology.

Happiness is the enjoyment or pleasurable satisfaction attendant upon well-being or welfare of some kind or the other. According to *Oxford English Dictionary* : It refers to a "good fortune or luck in life or in a particular affair, success, prosperity"; "The state of pleasurable content-of mind which results from success or the attainment of what is considered good"; and "successful or felicitous aptitude."[1]

A man in different stages of evolution has different conceptions of happiness and different means to attain the same. He seeks happiness in one form or the other. It may be the same for himself or for others. One seeks his own happiness in his own way, i.e. egocentric. In its crudest form of egoistic happiness. it is identified with sensuous pleasure and its slogan is 'Eat, drink and be merry'. The finer form of egoistic happiness attaches a greater value to the satisfaction of mind, derived from the pursuit of knowledge. The supreme form of egoistic happiness is identified with moral and spiritual transformation of personality. From

the purely egoistic view, the seeker, after his own happiness, is interested in other persons only in so far as they serve his own purpose, whereas according to universalistic view, the goal to be reached is the happiness not only of an individual but also of the community at large.[2]

Fulfilment of desire brings the state of happiness. A desire is an interest, conscious impulse, passion, aptitude, lust, will, hope, yearning or aspiration for knowledge or liberation.[3] A man has a number of desires which makes him restless and clamour for satisfaction or happiness. He strives hard to fulfil them. Despite tiresome labour, he fails to satisfy many of them. His frustration simmers in his heart and it grows more painful as their fulfilment becomes impossible. Many a time he does not perceive the expected quantum of satisfaction, which makes him more unhappy. The more intense the satisfaction, the lesser is its duration. The happiness or satisfaction, thus, derived is just fleeting pleasure which is never unmixed with pain and which is exhausted by enjoyment.[4] Such of these pleasures are not eternal. These earthly pleasures are illusory and lead to suffering and pain. Suffering can be attributed to one's own sins or wrong doings. Effects of natural calamities and unknown causes lead to painful experiences, illusion, fear and cause a person extreme discomfort. Many a time the unjust social behaviour results into unpleasant feelings.

Thus, a man wanders in search of happiness and removal of suffering and misery and such search is continued till the last moment of his life. He struggles with his own emotion for the fulfilment of desire and will.[5] He faces inevitable phenomena of conflicts in his pursuit of happiness. Consistent failure in achieving the desired objects and warding off the befalling miseries have compelled him to go in search of some sort of super human power. At last, under this belief, that super human power, namely the God, is the foundation and fountain of grace and mercy, he turns to the God for help, comfort, solace. He bows down to God,

the Supreme Reality, under the impression and belief or faith that God can fulfil .his desire; remove the suffering or misery. Thus a man, for fulfilment of his wants, interest, feelings etc. approaches to an all powerful and all knower, supreme reality -- The God, who happens to be the central theme of almost all religions in one way or the other.

Meaning of Religion

Etymologically, 'religion' means 'to bind back'. It is derived from the Latin words '*re*' and '*legere*' or '*ligare*'. According to J.B. Pratt, "Religion is the serious and social attitude of individuals or communities towards the power or powers which they conceive as having ultimate control over their interests and destinies".[6] Attitude means "The responsive side of conscious which is found in such things as attention, interest, expectancy, feeling, tendencies to reaction, etc."[7] Thus, religion is the attitude of the self towards the determination of the destiny, an object in which the self genuinely believes.[8]

According to James, "The personal attitude which the individual finds himself impelled to take up towards what he apprehends to be the Divine is religion".[9] According to Swami Vivekananda, "Religion consists in realisation; it is an awareness of the individual of the Infinite, in him, a reawakening of the soul".[10]

Shri Aurobindo asserts that the purpose of religion is to link the human with the Divine and in so doing make sublime the thought and life and flesh so that they may admit the rule of the soul and the spirit.[11]

According to William James, "Religion shall mean for us the feelings, acts and experiences of the individual men in their solitude, so far as they approached themselves to stand in relation to whatever they may consider the Divine".[12] Religion in other words, is a feeling, an awareness, a realisation of the union with the God or Divinity.[13]

Meaning of Divinity

Divinity, according to *Encyclopaedia Of Religion*, refers to 'Deity; god and goddesses'.[14]

According to *Lexicon Webster Dictionary*, divinity means the state of being Divine; Divineness; Deity; God-hood; Divine elements; Divine nature; celestial beings; Deity; inspiring character.[15]

Divinity, according to *World Book Dictionary*, means "A Divine being; a god or goddess".[16]

According to *Webster's New 20th Century Dictionary*, divinity means, "The quality or condition of being Divine, a Divine being; a god; Deity, a Divine power or quality; supreme virtue or excellence".[17]

According to *Oxford English Dictionary* divinity means "The character or quality of being Divine; Divineness, God-hood; Divine nature; Deity; Godhead. A Divine being; a god; a Deity; the Supreme Being, an object of adoration, an adorable being, Divine Quality, Virtue or Power; God-Likeness, Divineness".[18] According to Monier Monier William, divinity means 'State of being Divine, and in Sanskrit it is '*Devatva*'.[19] It has the root word '*Div*' which means 'to shine'.[20] The word '*Div*' takes the form of '*Dyu*' which means heaven.[21] The heavenly being or celestial being is known by the term '*Deva*' in Sanskrit. In Lithuanian also the word '*Deva*' is found. The universal Indo European word for *Deva* was '*divos*' which appears in Latin as '*Deivas*' and later it became '*Deus*'. In old Scandinavian the word '*tivar*' means 'gods'.[22]

According to *Webster's Dictionary*; God is "a Creator Ruler of the universe, Eternal, Infinite, All Powerful and All Knowing".[23] It is generally believed that God is a supreme being, who is Transcendent, omniscient, Omnipotent, Omnipresent Benefactor, Governor, Creator, Destroyer and Sustainer of the universe.

Now we shall have a brief glance at the concept of Divinity in various religions.

Hinduism

The Hindu conception of god ranges from polytheism[24] through abstract monism[25] to a concrete monotheism[26]. Vedas are regarded as the original source of Hindu faith and they are polytheistic in nature. They abound in various gods and goddesses of whom Varuna, Mitra, Indra, Agni, and few others are very prominent. A Hindu worships several gods and goddesses on. different occasions. But, a monotheistic tendency seems to be present in Hinduism right from the age of Vedas themselves. Although apparently the Vedas speak of a host of gods and goddesses, there is always a tendency towards monotheism involved therein. This may be seen in the fact that whenever there is a praise in favour of any god and goddess in the Vedas, it is so construed as if the god or goddess in praise reigns supreme over all the others and these are just His/Her different forms. There is a clear indication of tending towards monotheism when the Vedas declare that the same one reality is called by various names (Ekam Sadvipra bahudha vadanti). The word 'Om' (Aum) is a form of the Divinity. Dr. V. Krishnamoorthy observes that the Divinity is eternal.[27]

A Hindu worships a host of gods and goddesses such as Brahma, Vishnu, Shiva, Ganesha, Rama, Krishna, Kali, Lakshmi, etc. The trinity, Brahma, Vishnu, and Shiva signifies that god in his different aspects is responsible for all three acts of creating, preserving and destroying the world. The consorts of the holy trinity, namely Saraswati, Lakshmi, and Parvati, are also worshipped.

There is an inherent faith in the Hindu religion that at the bottom there is only one God and that various gods and goddesses are just His or Her various forms and manifestations. The Supreme Divine is pervasive everywhere. He shines. He is bodiless, He can

have no wounds; He has no muscles, no nerves, no sinews. He is pure. He is all knowing. He witnesses everywhere. He is a causeless cause, self existent. He is the creator of universe as it should be.[28] This topic shall be dealt with elaborately in the II Chapter.

Sikhism

According to the *Popular Dictionary of the Sikhism*, "The god is transcendent, creator of the universe in a manifestation of divine power, and gracious, being self revealing in order to save humanity". [29] Sikhism stresses the absolute unity of godhead. The word '*Ek*' in the *mulamantra*[30] signifies the singularity of god and rejects the plurality. Thus monotheism is a basic principle of Sikhism. However, the Sikh canon mentions the terms Rama, Hari, Govinda, etc. for the God. These words are well known in Hinduism. Apart from these Hindu names for the God; *Allah*, Khuda etc. are also synonymous terms for the God. Thus, it is evident that there are several names for the only one God. Revered Guru Nanakji stresses the unity of god and declares, "Think upon the one who is contained in everything". The same unity is described as omnipresent by Guru Ramdas Ji, "Thou, O god! art in everything and in all places".[31] Prayer chant is adored and recited by a Sikh and is as follows[32] : "God is the sole supreme being; of eternal manifestation; creator; immanent reality; without fear; without rancour; timeless form; un-incarnated; self-existent; realised by grace of the holy preceptor".

Sikhs believe that all are under the Divine will, none is out of the Divine will.[33] He is friendly and merciful. It is believed that God can be realised through the blessings of 'Guru Prasadi'. One attains liberation through the blessings of Guru.[34]

God is the first and foremost object of devotion and adoration. The heart of this devotion is the practice of *namasimran*, constant concentration and recitation of God's name. He is the real refuge in dark age.[35] They believe in "*Ek onkar*", as the Supreme Divinity.

Zoroastrianism (Parsi-ism)

Zoroaster, the prophet of Ahura Mazda, preached monotheistic religion. According to him, Ahura Mazda is the only god whom people should adore and worship.[36] *Ahura* means 'Lord' and *Mazda* means 'All wise'. Ahura Mazda, by etymology, means All-wise. Fire (*atas*) is the purest symbol of the faith in Zoroastrianism. The sacred fire, the visible sign of his presence is a symbol of His true order.[37] Every Zoroastrian professes his faith as follows:

> "*Mazddyarno ahmi* (I am a worshiper of Mazda), *Mazdayasno Zarathustrais* (I am worshipper of Mazda as announced by Zarthustra) *Fravarane tkaesho, Mazdayasna Zorathustris vidoero, Ahura* (I confess myself to be a worshipper of Mazda, a follower of Zoroaster, an opponent of *Deva*s (false god) and subject to the laws of Ahura)".[38]

Zoroastrian worships-with the expression : "O, Mazda, grant me goodness as a reward for prayer, through righteousness the full vigour of soul and all embracing love through good thoughts".[39] In this context, it is worth while to note the view of Prof. K.N. Mitra : "The religion of Zoroaster may be said to be, as Jackson points out, dualistic and monotheistic." It is the belief of Zoroastrianism that "At the beginning of the things, there existed two spirits Ahura Mazda and Angara Mainyus." They represent good and evil. The evil one, was created for wicked, and for the pure and pious was created Ahura Mazda.[40]

To sum up, the Holy Ahura Mazda is the Creator,[41] and Supporter[42]. He is the greatest Consoler.[43] He is omniscient[44] (*Vispo-akas* or *Harvispa akas*). He rewards the righteous and punishes the wrong doers but he is compassionate and forgives the sinner on repentance by his mercy.[45] Ahura Mazda gives perfection and immortality unto the pious who live righteous and devoted life of the best thought (*Humata*), words, (*Hukta*) and

deeds (*Harstha*).[46] Ahura Mazda is Supreme Divinity for solace and comfort.

Christianity

Divinity, according to *Modern Catholic Dictionary*, means the attribute of being divine.[47] Christianity is an entirely spiritual religion concerned with heavenly things.[48] Christianity believes in reality of only one Supreme Divine, God. He is Creator,[49] Sustainer,[50] and Destroyer[51] of the whole universe. He is Omnipresent,[52] Omniscient,[53] and Omnipotent[54]. He is Immutable and Unchangeable.[55] He is Holy,[56] Righteous,[57] Just,[58] Gracious,[59] True,[60] and Pure[61]. Christianity lays utmost emphasis upon Gods attribute of kindness and love and in a way, God is love.[62]

Christianity is essentially monotheistic, believing in one and only one God. God is considered as three persons into one. The idea of God as three persons into one is known as the idea of trinity. The three persons in one are: God the Father, the son Jesus Christ and the Holy Spirit. Jesus Christ the second person in the Trinity is the son incarnate. It is the Christian faith that Jesus was a man of unparalleled purity and elevation of character, surpassing in his sublime earnestness the moral grandeur of all other religious teachers.[63] He is the Divine son of God.[64] Rev. James M. Gilles[65] observes :

> "Matthew, Mark, and Luke, if carefully read, will yield proof in abundance that Christ claimed and exercised personal divine authority and power, and that he is therefore God. In these three Gospels, Christ declared that He is Ruler, Redeemer and final judge of the world."

It is believed that God the Father has sent the Son, Jesus Christ, to redeem the believers.[66] The third person of the Holy Triad, the Holy Spirit is the spirit of love. The Holy Spirit is taken to proceed from the Father and the Son. In spite of three personalities of godhead (divine blessed trinity or holy triad) there

is only one god. 'The Lord our God, Lord is one.'[67] Anthony V. Wilhelm summarises the relationship with three Divinities as — "Everything comes to us from the Father, through the Son and we review it by means of Holy Spirit within us".[68] In this Trinity, none is before or after the other, none is greater or less than another; the three persons are co-eternal together and co-equal; so that in all things the unity in trinity and trinity in unity is to be worshipped. Worship is offered through prayer to God, the Supreme Divinity[65] for the attainment of happiness and heaven.[69]

Islam

Divinity, according to *Concise Oxford English Arabic Dictionary Of Current Usage*, means 'god like nature'[70] Islam is a strictly monotheistic religion and believes in one and only one God '*Allah*'. Holy Quran reminds every Muslim to recite the Holy prayer, "*Allahu Akbar, La ilaha illa illahu Mohammed rasoolu illah.*" (God is great, there is no God but *Allah*, Mohammed is the prophet of God). The very name '*Allah*', which is short form of '*Al llah*', means 'the strong', 'the powerful'. His Divine Will is regarded as absolute and perfect. The whole duty of man is Islam (submission).[71] Kraemer observes that *Allah* in Islam is white - hot majesty, omnipotence and unique. He is Creator,[72] Sustainer,[73] and Destroyer[74]. He is Protector to the believer[75] besides Forgiver[76]. He is first and unique reality beyond imagination and thought.[77] Muslim believes in '*Bismillah ir rahmanirrahim*, (*Allah* is the most merciful and compassionate).[78] He rewards to the fasting believer.[79] He is all alone and one.[80]

Although *Allah*, the Supreme Divinity, is regarded in Islam, as an absolute transcendent, it believes that *Allah* sometimes reveals himself to men through his messengers. speaks to them through his *rasool* (messenger).[81] Mohammed is the prophet of the almighty and all pervading *Allah*. Mohammed is not in place of *Allah* or equal to *Allah* but a mere *rasool*. This idea is very much conveyed in the Holy Quran chant "*Mohammed rasoolu*

Ilah". *Allah* is the Supreme Divine, super power and the supreme enricher.[82]

Buddhism

Divinity, -according to *English Pali Dictionary*, refers to '*Devatta*'.[83] The word *Devatta* refers to *Deva* which means heavenly beings.[84] Buddhism, an atheistic religion, does not believe in the Creator God, but have a belief in the existence of *Deva*s, heavenly beings, who are subject to *kamma* (*karma*) and *dukkha* (sufferings) and have not yet attained *Nibbana* (*Nirvana*), the state of perfection. *Nibbana* is taken as the state of eternal bliss, as it must be taken, everyone who attains *Nibbana* becomes god, *Dibba*. The word '*Dibba*', according to *Pali English Dictionary*, means divine; magnificent; a being higher than man (*Deva*s, heroes and *manusa*).[85] Buddhism believes that a man is potentially divine, and godhood, the nature of perfection, is to be attained. It believes in "Be a light unto thyself".[86] Buddhism takes man as the highest being. There is no god creating and ruling and therefore man is inferior to none. He can himself attain godhood, purity. A man, free from suffering (*Saravam Dukkham*), is perfect and not tied to the chain of causation or dependent origination.

Godhood is attained by following the four noble truths[87] (*Arya - Satya*). *Nibbana*, the purity and perfection, is practising the path leading to removal of suffering (*Dukkha - Nirodha - Gamini - pratipadi - Arya - Satya*)[88] which is preached by the Buddha, an awakened one. Buddha is all knower and all powerful Divine being with *rupa* (body). He, the Supreme Divine Reality, is prayed and worshipped by the celestial beings (*Deva*s). The Buddhists worship and adore the Buddha as an embodiment of holiness and compassion and as a great spiritual leader and saviour of mankind. This topic is dealt elaborately in the III Chapter.

Jainism

The word divinity has a root word '*Div*', in Sanskrit which refers 'to shine'.[89] According to *Abhidhana Rajendra Kosha*, the Prakrit word '*Div*' refers to '*swarge*' which means heavenly. The Prakrit word '*Divva*', from the word '*Div*', means in Sanskrit. '*Swargagata vastu vishaye*', which means 'heaven related subjects'.[91] The word *Deva* is derived from root '*div*' and means a deity, a god; Indra, god surpassing all other gods, etc.[92] According to *Abhidhana Rajendra Kosha*, *Devas*, characteristically, are lustrous, shining (*Divyanti swaroopena iti devah*).[93] *Devas* according to Jain scriptures,[94] are of five types:

1. *Bhavya-dravya Deva* (potential god or divine), 2. *Nara-Deva* (Emperor or king of kings), 3. *Dharma-Deva* (Religious teacher), 4. *Devadhi-Deva* (god of gods), and 5. *Bhava-Deva* (celestial present state of existence).

Bhavya dravya deva are the souls having potentiality of being divine in future. *Naradeva* are rulers over kings, like *Chakravarti, Vasudeva, Prativasudeva and Baldeva.*[95] *Dharma deva* are religious leaders viz., *Acharya* (preceptor), *Upadhyaya* (preacher) and *Sadhu* (sage). *Devadhi-devas* are the super divines viz., *Arhat* (omniscient embodied) and *Siddha* (omniscient). *Bhava devas* who have *Deva-Paryaya* (manifested *Deva*) are celestial beings enjoying some super occult power, not generally possessed by the human beings. These *devas* are not supreme divine beings but possess some divine power not all. They are : the Residential (*Bhavanavasi*), the Peripatetic (*Vyantara*), the Stellar (*Jyotishka*) and Heavenly (*Vaimanika*).

Bhavya Deva, Nara *deva*. *Dharma deva* and *Bhava deva* are subject to *karma* and hence are not liberated one. They have not yet attained godhood, Divinity. Soul (*atta*) attains godhood (*paramatmatva*) when all the *karma* forms are destroyed and the highest happiness, which is the object of Jain asceticism, is at-

tained.[96] Such a Divine being is *Svyambhu*. He is all knowledge and bliss and a divinity.[97] From eternity the ordinary soul has been indulging in false attachment (*raga*) and aversion (*dvesha*) to external things; is ignorant (*ajnani*) of its own nature, and by reason of its indulgences, it is never at ease. Upon the abandonment of this attachment and aversion the soul becomes calm and tranquil and when completely free from the influence of these unnatural activities, the soul lives its natural life and becomes omniscient, divinity. Jainism does not deny the existence of god but it denies that in godhead there is the quality of creating and ruling other things and beings by punishment and reward.[98] Jainism believes in the concept of ascension (*Uttaravada*) of man into divinity.[99] In Jainism, thus, every man is a potential god, divine. xxx Jain religion believes in god, so far as it does not accept a godhead with the power of creating (*shrishti*), sustaining (*sthiti*), destroying (*vilaya*) of the universe. It accepts the existence of god in the form of pure soul. Schubring observes, "In Jain system there is no place for creator or regulator of the universe".[100] The Divinity in Jainism does not include among the attributes the quality of creating and regulating the universe as the universe is self-regulated and there is no beginning or an end of the universe.

Pure soul is the supreme divine being. They are in reality one and the same and the final goal of any particular soul is to become pure and perfect. Thus Divinity in Jainism is the attainment of infinite knowledge (*ananta jnana*), infinite faith (*ananta darshana*), infinite bliss (*ananta sukha*) and infinite power (*ananta virya*). This topic is dealt with elaborately in chapters IV, V and VI.



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2

THE CONCEPT OF DIVINITY IN HINDUISM

The word 'Hinduism' is a geographical term based upon the Sanskrit name for the great river that runs across the northern boundaries of India, known as the Sindhu. For those living on the other side of this river, the entire region to the south-east of the Sindhu, which the Greeks called the Indus, and people living on the land of the Indus are called as Hindu.[1] The vast spectrum of faiths that flourished here acquired the generic name Hinduism. In fact, Hinduism calls itself the *Sanatana Dharma*, the eternal faith in *Vedas*, *Upanishads*, and based, not upon the teachings of a single preceptor, but on the collective wisdom and inspiration of great seers and sages from the very dawn of Indian civilisation.

Divinity

The concept of divinity in Hinduism rests on gods known as *Devas*. The word *Deva* means luminous. *Devas* shine forth, and they are also playful. Thus, the name is quite apt for them.[2] Maxmuller explains *Deva*, which means originally bright and nothing else, might become and did become the *Devas*, the heavenly, the kind, the powerful, the invisible, the immortal and in the end something like *theoi* or *dii* of Greeks and Romans.[3] The word *Devata* means the deity who accepts oblation.[4]

The source of Hinduism, the highest authority in religious and ceremonial matters, are the *Vedas*. These are believed to be, not the work of man, and are therefore considered as eternal. The word *Veda* comes from the Sanskrit "*vid*". It is allied to the Latin root "*vid*"., and the English "to wit". It therefore signifies "knowledge", and the Hindu would add "knowledge divinely communicated". *Veda* also means realisation or experience. In other words, it means the realisation or experience of the divinity.

The religion of *Rig Veda* is mainly concerned with the worship of gods, personification of the powers of the. nature. The gods are invoked by the recitation of the *Vedic* hymns along with the oblation of *soma* juice. According to Macdonell, the *Vedic* gods are classified as the deities of heaven, air and earth. The gods of heaven are Dyaus, Varuna, Mitra, Surya, Savitri, Pushan and Ashvins and the goddesses of heaven are Ushas and Ratri. The gods of air are Maruts, *Vayu*, Parjanya and the goddesses are Apas and Vidyut. The terrestrial gods are Agni and Soma and the goddesses are Prthivi and rivers. Besides, there are abstract deities as *Shraddha*, Aramati, *Anu*mati.[5] The number of these gods, old and new, is indefinite. Sometimes they are reckoned at thirty three *crores* and classified into three groups of eleven each according to their abode, Viz., i) gods of the sky, like Mitra and Varuna; ii) gods of mid-air like Indra and Maruts; and iii) gods of the terrestrial like Agni and Soma. A classification which, by the way, indicates a desire to discover the interrelations of the gods and arrange them systematically.[6]

They are all of co-ordinate power and no supreme God as such is recognised, although some of them are more imposing than others - particularly, Indra and Varuna, the gods respectively of the warrior and of the pious devotee.[7] The philosophy, it seems, has originated under the pressure of a practical need arising from the presence of moral and physical evil in life.[8] Divinity, thus, is very much part and parcel of Indian philosophy and culture.

A.C. Clayton says that it is very difficult to arrange the *Vedic* deities distinctly. They may however be divided into three groups, due to their principal activity in the upper region of light, in the atmosphere and on the earth. Besides, there are many other divinities who are worshipped or feared, and a seven fold classification seems reasonable :

1. Gods of the upper world : Dyaus, Varuna, Surya, Savitri, Pushan, Vishnu, Ushas, Mitra, -Aryaman and Ashvins.

2. Gods of the air : Vata, Indra, Rudra, Parjanya, the Bhrigus and the Maruts.

3. Gods of the earth : Agni, Soma, Yama and Prthivi.

4. Abstract deities : Aditi, Prajapati, Shraddha, Vach, Brihaspati, Kama, Vishvadevas.

5. Inferior deities such as Tvashtri, the Ribhus and the *Gandharva*s.

6. Demon deities such as the Rakshasas.

7. Ancestral spirits or Pitri.[9]

Thus, we observe that the main feature of the *Vedic* religion is to depict nature as divine. Everything, which is impressive by its sublimeness, or is supposed to be capable of affecting us for good or evil, becomes a direct object of adoration. Mountains, rivers, springs, trees and plants are invoked in the form of deities.[10] The animals which surround man, the cow which supplies him with nourishment, the dog which keeps watch over his dwelling, the bird which by its cry, reveals to him his nature, all receive his worship. Various sacrificial objects, the war chariot, offensive and defensive weapons; the plough; the furrow are also regarded as adorable.

Divinity in Vedas

Dyaus has the honour of being the only Indo-European god

who is certainly to be recognised as having existed in the earliest period, and he has been claimed for that time as a real sovereign of the gods, much as Deus among Greeks.[11] Indra, the king of heaven, reigns over the heaven. Great cosmic actions are attributed to him. Indra is worshipped as protector, helper, guide and friend. Even other gods considered him more divine.[12] He is the generous God par excellence, in almost all of the *Vedic* ritual literature, and has a common name in post-*Vedic* texts.[13] Surya, the glorious god of gods and of men, is worshipped either to get a son or good health etc. Celebrated Gayatri Japa, is another good example for the same.

The word *agni* is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* (to drive).[14] God Agni is worshipped in all the rituals. We observe in *Rig Veda* "I Laud Agni", the chosen priest, the god minister of sacrifice. The fire, is the most lavish of wealths.[15] He is the charioteer of the sacrifice.[16] The Savitri, a celebrated god, removes evil dream and makes men sinless. The word *savitri* has a root word *su*, to stimulate. This God chases away demons and sorcerers.[17] Savitri is often distinguished from Surya. The Marutas, are indicated as storm gods. These deities are worshipped for rain, etc.[18] Dyava-Prithivi (heaven and earth) are a pair of deities. God Rudra is fierce and a fierce beast of the heaven. He is bountiful and very helpful to worshipers.[19] Apamnapat is worshipped for wealth.[20] God Mitra is addressed with god Varuna. God Mitra supports earth and heaven.[21] The word *varuna* seems to be derived from the root *vri,* cover or encompass. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers.[22] From Varuna a worshiper gets prosperity and protection.[23] The group of gods called Adityas hate falsehood and punish the sinner; they fetter their enemies, but protect their votaries like an armour and forgive their wickedness; sickness and distress they repeal, and grant the usual boons of long life and offsprings.[24] Apas, (water) deity is worshipped for help.[25] God Pushan is wor-

shipped for the acquisition of wealth.[26] The twin Ashvina deities are very much worshipped to prevent penury and sickness.[27] The adored deity Parjanya is associated with rain, water, thunder, and lightning.[28] *Vayu*, the breath of gods, germ of the world, is adored with oblation.[29] Ushas, goddess of dawn, brings children and wealth and protection to the worshipper. [30]

The aforesaid luminous deities are invoked or worshipped since, they have some super natural power. Maurice Winternitz observes "Only gradually is accomplished in the songs of the *Rig Veda* itself, the transformation of these natural phenomena into mythological figures into gods and goddesses such as Surya (the sun), Soma (the moon), Agni (fire), Dyaus (sky), Maruts (storms), Vayu (wind), Apas (waters), Ushas (dawn) and Prthivi (the earth), whose names still indubitably indicate what they originally were. Among such mythological figures, whose original nature is soon partly forgotten in the hymns, and who are honoured more as mighty lofty beings, distinguished through all kinds of miraculous deeds, are Indra, Varuna, Mitra, Aditi, Vishnu, Pushan, the two Ashvins, Rudra and Parjanya.[31]

Brihaspati is considered as the lord of prayer who protects and preserves.[32] Departed ancestors, Pitris are worshipped.[33] *Kula Deva* and *Gram Deva*s are worshipped.[34] Deity Soma is very much worshipped along with Varuna, Indra etc. Soma is the divine drink which gives prosperity. [35]

Prof. Keith observes that the divines are kind to their worshipers and they do not deceive. Further, they give blessings for which offerings are bestowed on them. Besides boons, many times a worshiper, wants to wipe away sin. Gods wipe sin off on *trita*, the sacrifice. The victim at the sacrifice by its lowing or tearing the ground with its feet creates a sin which passes on to those around. The waiting of the women at the house of the dead produces, by itself, a sin. Sin is brought upon men by others, and even by gods. It is inherited from the father or other relatives and made by one self. But this

process of transfer has an obvious advantage : even a man may be affected by sin without action of his own, so he can transfer sin or even a good deed to others, and so get rid not merely of sins which have been passed on to him, but also of sins which he himself has committed.[36] They are worshipped for boons to fulfil desire and hence are looked upon as Benefactors. Sri S. B. Kalyanarama Bhattacharia affirms the faith that the rewards for obeying divine commands will surely be conferred upon such people.[37]

Prof. Vardhachari observes that these personalities of the divine are indeed one Godhead only (*Rig.V.* 1.165.46). His manifold personalities or perfection expressed in the places of the earth, *bhuh*, mid-region, *bhuvah* and sky, stars and beyond (the *parama pada*), Brahma and Prajapati reveal the creative activity of the Divine and as the Vast Infinite Being. No doubt even in the *Vedic* hymns we come across the supreme accessibility of the gods through prayer and offering of oblations which reveals their responsiveness and goodness. Thus, we see in the personalities of the Divine, the six appellations or *guna*s that are ascribed as specially perceivable in addition to any infinity of adorable qualities, namely *Jnana*, *Bala*, *Aishvarya*, *Virya*. *Tejas* and *Shakti*. Because of the possession of these excellent attributes, they are luminous, the divinity.[38]

We find from the above that in each God we have a personality characteristic of divinity. Thus, whilst Agni, Indra, *Vayu*, Surya, Rudra and Ashvins etc., are really functions of the Divine, yet they are sufficiently stable in their *adhibhautika* nature. When the worship of the total Divine is made, not for any benefit in respect of that particular aspect of which that divinity is the governing or persuading authority, as in the sacrificial rites prescribed in the *Brahmanas* for worldly happiness, then that divinity becomes the door to infinity, and the meaning of the word designating that divinity has to be etymologically applied to the One Supreme Godhead, the Godhead of gods. It is in this sense that these gods, functionally presiding divinities over some par-

ticular domains or planes or elements, become bodies of the Divine One, and the names that they have got have to be referred to that Supreme One Being. In either case, all worship, when done with the knowledge of that Supreme Divinity will help the realisation of liberation and integral revelation.[39]

Divinity in Upanishads

Apart from *Vedas*, *Upanishads* also enunciate the Hindu concept of divinity. *Upanishads* are otherwise called *Veda-anta*, which contains philosophical thinking. The Brahman is the absolute-the source, sustainer, and end of everything in the world. The self is conscious and present not only for certain moments but is present for ever. The self is the most important fact in reality. The self is the thing by which every other thing in universe lives and moves and has its being. The teaching that "Not for the sake of the wife is wife dear, but for the sake of the self is the wife dear" expounded by *Yajna*valkaya to his wife Maitreyi reveals the fullest value and worth of the experiences of Brahman as Self.[40] Brahman is knowledge and bliss is the final goal of him and to know himself (Brahman).[41] In the beginning there was only Brahman and none else.[42] While replying to Vidagdha Sakalya, *Yajna*valkya said that one being is the Brahman of many, gods numbering three, thirty three, ... 30003.[43] It is a self which rules earth and exist in earth, air, water, etc. and is immortal.[44] The God is hidden in all beings, including the inner self. He is witness. He is knower. He is a perceiver and free from qualities.[45] It is in the heart, centred in all these moves, breaths, and winks. It is the supreme object.[46] It is a great strong self, is a super power and it wanders.[47] It is divine and formless, a great self which is beyond un-manifestation. Beyond the spirit there is nothing, it is pure without breath and without mind and is higher than the highest immutable.[48]

He has no master, no ruler, there is no progenitor, mark or sign of him. [49] He does not have organ or action, he does not have

equal or better. He is higher than Rudra and other *Vedic* gods and He is immortal.[50]

Brahman is the witness of all beings, the propelling power of all their organ sense.[51] He is untouched by evil. He is seer, all pervading and self-existent, a divine person higher than the high.[52] He is the powerful light by which all is lightened.[53] He is the best support, smaller than small, greater than great, and exists in the heart of everyone.[54] He is a subtle and pure being having no rise and is greater than all.[55] He is eternal, conscious amid the conscious, and lives in bliss.[56] One gets free from birth by merging into Brahman.[57] He is the Nourisher, Solacer, Controller, Prompter, Benefactor and Adorable Being, whose form is most excellent, from whom all evil recedes, is not pierced by evil.[58] 'Brahman is partless and so there cannot be any real part of it. Hence, it must be viewed as a part, as it were, of Brahman just as a spark is a part, as it were of fire.' In this aphorism the individual soul is explained as a delimited entity. [59]

To sum up, Prof. M. Hiriyanna states that owing to the incomplete individualisation of deities and the innate connection or mutual resemblance of one natural phenomenon with another (E.g. sun, fire and dawn) there is in *Vedic* mythology what may be described as overlapping divinities. One god is very much like another. There is also to be mentioned in this connection the well known habit of the *Vedic* seers of magnifying the importance of the particular god they are praising and representing it as supreme, ignoring for the time being other divinities altogether. There is higher conception of unity Viz., monism, which traces the whole of existence to a single source. It is fully worked out in *Upanishad*s.[60] Further, he observes that the poet philosopher recognising, unlike the pantheist, the principle of causality, not only traces the whole universe to a single sources but also tackles the problem of what its nature may be. The conception is wholly impersonal and free from all mythological elements. Even the theistic colouring discernible in pantheism is absent here. That one, '*Tad Ekam*', which suggests nothing beyond the positive and unitary character of ultimate principle.[61]

Divinity in Hindu Holy Triad (Trimurti)

Under Hinduism, divinity gets manifested in the concept of trinity. The *Trimurti*, i.e., "triple form", denotes the great Hindu Trinity - Brahma, Vishnu and Shiva, the august representatives of the creative, destructive and preservative energies or principles. Brahma is the embodiment of the *rajo-guna*, the quality of passion, or desire, by which the world was called into being; Vishnu is the embodied *Sattva-guna*, or property of mercy and goodness, by which the world is preserved; and Shiva is the embodied *Tamo-guna*, the attribute of darkness, or wrath, and the destructive fire by which the world is consumed.[62]

William M.M. observes — "The difference between the Hindu and Christian idea of the Trinity lies in this fact. Brahma, Vishnu and Shiva have only derived or secondary existence, and the Supreme Being may be worshipped through the worship of these three, or of any one of the three, supposed for the time to be superior to the others. It is even possible for the members of this Trinity themselves to worship the One Spirit through the worship of the other, each being in turn regarded as inferior. Then, in the next pace, homage may be paid to the Universal Spirit by and through the worship of the inferior gods, goddesses, departed ancestors, living Brahmins, heroes, animals and plants".[63]

Brahma : Brahma is the first of the three great Hindu divinity, the personified emanations of the Supreme Spirit, Brahman. He is called the creator, the framer of the universe.

Brahma the creator should not be confused with Brahman, the Supreme Being, of the *Upanishad*s, for there is very little relation between them. Brahma undoubtedly is a later development of the creator and protector god Prajapati so frequently mentioned in the later *Vedic* texts.[64]

Vishnu: Vishnu, the protector and sustainer of the world, is one of the most highly venerated of the Hindu gods. He is the

second important member of the Hindu Triad or Trinity, made up of Brahma, Vishnu and Shiva and is the central figure of worship in the major cult of Vaishnavism, which is followed all over India.[65] Vishnu is the God of far extending motion and pervasiveness who, for man in distress, penetrates and transverses the space to make his existence possible.[66] The central and most important basis for the concept of Vishnu was the man Vasudeva, an ancient hero who was deified by his kinsmen and followers. Narayana (Vishnu), the cosmic God, is portrayed as the Supreme God, lying on the coils of Shesha, the serpent, floating on the primeval waters, the resting place of all worlds. The *avatara* forms of Vishnu are numerous.[67] *Avatara* means "the descent of the Lord into the world of men and animals." A Hindu believes in the doctrine of the *Avatara*s: "As He (the Supreme Spirit) is an ocean of boundless grace, kindness, love and generosity. He assumed various similar Godlike nature and time after time incarnated Himself in the several worlds, granting to his worshipers rewards according to their desires, namely, religion, riches, earthly love and salvation; and descending, not only with the purpose of relieving the burden of earth but also to men even such as we are, so revealing Himself in the world as to be visible to the sight of all, and doing such marvellous works as to ravish the hearts of all beings high and low".[68] This idea is beautifully expressed in the *Bhagavatgita* by Krishna, when he tells Arjuna that he becomes incarnate in age after age for the deliverance of the righteous, the chastisement of the wicked, and for the establishment of virtue and righteousness in the world whenever good decays and the evil becomes triumphant.[69] The ten well known incarnations of Vishnu are –1. Fish (Matsya), 2. Tortoise (Kurma), 3. Boar (Varaha), 4. Man-lion (Narsimha), 5. Dwarf (Vamana), 6. Parashurama, 7. Rama, 8. Krishna, 9. Buddha, and 10. Kalkin.[70]

Myths tell us that the Divine Vishnu incarnated himself as Fish (Matsya) to deliver the *Veda*s from the demons,[71] as Tortoise (Kurma) to sustain the world on his back,[72] and as Boar

(Varaha) to raise the earth when it was dragged down to the nether regions by a demon.[73] In his Man-lion (Narsimha) incarnation he killed a great king demon who was planning to kill his own son Prahlada; because he was a devotee of Vishnu whom the demon hated, for Vishnu it was necessary to take this form of Narsimha since the demon could be killed neither by a man nor a beast.[74] In his Dwarf (Vamana) incarnation, Vishnu assumed the form of young student.[75] The Vamana a*vatara* recovered the heavens and the earth for the gods from Bali, a demon. The fifth incarnate, Parashurama, is the symbol of militant Brahmanism and is said to have destroyed the *kshatriyas* on the earth several times because of their arrogant and unrighteous acts.[76] The Rama incarnation represents (*Maryada Purushottama*) the noblest ideal manhood. The story of Rama appealed so much to the common man that it was put into epic form in the *Ramayana* for their delight.[77] The life incidents of this great hero, who stands for all that is noble and virtuous in man, are not only told in some of the finest literature of India, but they are also chiselled beautifully on the walls of many temples.[78] Such is the feeling of deep love and adoration for this hero god Rama in many Hindu hearts. It is observed that his monkey devotee (servant), Hanuman, is worshipped as the great hero (Mahavira).

Krishna is the eighth *avatara* of the Vishnu called also by names — Vasudeva, Purushottama, etc. The name Krishna means "One who attracts or draws", and true to the name no god among the Hindus is now worshipped with the enthusiasm and devotion that Sri Krishna calls forth. Krishna is identified with the Supreme Being. The following passages in *Mahabharat* illustrates this: "Thou art the source and the destruction of this universe, Krishna; it is thou who created it in the beginning, and it is all in thy power, thou universal source; glory be to thee who wieldest the bow, the discuss, and the sword".[79] "The Soul of all, the Omniscient, the all, the all-knowing, the producer of all, the God whom goddess Devaki bore to Vasudeva (Krishna's father). In whom these worlds flutter, like birds in water."[80]

Krishna declares in *Bhagavad-Gita*, "Who sees me in all and all in Me, for him I am not lost, and he is not lost for me".[81] "There is nothing else that is higher than I (beyond, outside of me); on me this all is strung like necklace of pearls on a string".[82]

"Surrendering all duties come to me alone for shelter. Do not grieve; for I will release thee from all sin".[83] This call of God to the devotee to surrender unto Him is held to be of utmost importance by the *shrivaishnavaits*. Thus, the supreme personality of Godhead is Krishna, an incarnate Supreme Divinity.[84]

The ninth Incarnation of Vishnu, the Buddha, the founder of a religious order which is heterodox from the Hindu point of view, is given a place in the ten incarnations. In the *Puranas*, Vishnu is said to have been born as "the Deluder" in the Shakya race in order to delude the demons with false doctrines and thus work for their undoing. Unlike all the others, Kalkin tenth incarnation is not yet accomplished. As the Jews still wait for the promised Messiah who is to re-establish the righteousness, so it is the pious hope and expectation of the Hindus that Vishnu will again incarnate himself for the universal prosperity, peace and *dharma*.

Shiva:

Shiva is the God of destruction or absorption in the concept of the Holy Hindu Triad. According to devout Shaivas, He, however, not only destroys, but also creates, sustains, obscures by his power of illusion (*maya*), and offers grace to the suffering world. Shiva was known as the father-God, the lord of animals, and the great ascetic from very ancient, pre-*Vedic* times. The devotees of Shiva are also spread all over India. There are number of Shaivite sects which hold Shiva as the only Supreme God. He is Pure, Omnipotent, Omniscient Gracious.[85] He is worshipped mainly in the form of *Linga*.[86]

Dr. Karan Singh observes that the trinity of Brahma, Vishnu and Shiva are not the three different gods but different aspects of the and the same Divine Being.

Trinity related Divine Beings:

Saraswati, Goddess of knowledge is worshipped by every person who lusts for knowledge. Hindus begins their writing work with the prayer of Saraswati who is the daughter of Brahma, as he happens to be the creator God, and also she is considered as the consort of Brahma. Lakshmi, the consort of Vishnu symbolises wealth, is worshipped by every one to have prosperity. It is believed that one will be prosperous if he does *Lakshmi Pooja* on *Kartika vad amavasya* (15th day of *krishna* or the dark fortnight of the month of Kartika). Parvati the consort of Shiva is considered as *shakti* who gives powers to the worshiper. Goddesses Durga and Kali are also worshipped. Rev. W.Ward attributes ten forms of Durga.[87] Edward Moore observes "Saraswati is a *shakti* of Brahma, Lakshmi of Vishnu and Parvati of Shiva; hence those, of whatever sect, who worship exclusively the female power are called Shaktas.[88]

Lord Ganesha is a very celebrated and auspicious God.[89] Every worship or *puja* shall begin with prayer to Ganesha (*mangal* god). Ganesha, son of Shiva, is believed to ward off all the hindrances in all new ventures. Besides, Ganesha, Kartikeya (Murgan) the brother of Ganesha is also adorned for prosperity.

Other Divine Beings

Various female deities namely Uma, Ambika, Karumari Amman, Vaishnavmata, Sheetalamata etc. are very much worshipped for prosperity and for the relief from disease etc.[90]

Among planets, Ravi (the sun); Soma (the moon); Mangala (Mars); Budh (Mercury); Brihaspati (Jupiter); Shukra (Venus); Shani (Saturn); Rahu and Ketu are worshipped so that hindrances are avoided and desires are fulfilled.

Hindus have sacred faith in myths and symbols of divinities.[91] The snakes are worshipped to obtain preservation from snake bites. We find that on *Naga Panchami* milk is offered to snakes who bring prosperity and remove *sarpadoshas*. Cow is

worshipped as a god because the cow urine and cow-dung are considered as a necessary material for purification of a place. The dog carries Kalabhairava, a form of Shiva and therefore receives the worship of Hindus whenever his master is worshipped.[92] Rev. W.Ward observes that the elephant, the lion, the bull, the buffalo, the rat, are worshipped at the festivals of the gods whom respectively they serve as vehicles, that is of Indra, Durga, Shiva, Yama, and Ganesha.[93] In the words of E.W.Hopkins, "It appears to the savage who fears the forest, to the barbarian who sees in the tree the spirit of productivity; and to civilised man, to whom the tree is emblematic of divinity".[94] The tree Pippala is still considered so sacred that a Hindu would be afraid to utter a falsehood besides it. Hindus have faith in Tulsi (a plant) and offer worship to attain prosperity for the family.[95] Several rivers are personified and invoked as deities. In *Rig Veda*, one hymn (X.75) celebrates Sindhu or the Indus, while another (III.33) sings the praises of sister streams.[96] Certain places of the rivers are peculiarly sacred and draw to them great number of devotees; the union of Ganga, Yamuna and Saraswati at Prayaga.[97] Mountains, like Kailasha, the dwelling place of Shiva, are very much worshipped.

Divinity in Philosophical System

There are very many ways in which the relation with divinity can be defined. Some keep divine beings aloof from the process whilst granting his experience; some others make God and the universe identical; some keep God as the best ideal for all and nothing more; some others expect that ideal person to help in the efforts of the individuals; some make God the Creator, Sustainer and Destroyer of the Universe; some others grant Him only absolute transcendence; some make him only the moral Governor or Ruler of the Universe; and some make him as an a efficient cause of universe and in addition the material cause. Some others hold that God is incarnating as the Messenger at crucial periods of the historical struggle between the powers of light and of darkness,

interposing His righteous will for the establishment of the right after the periods of darkness. Now, we shall discuss the concept of divinity in six chief philosophical systems namely, Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta.

1. Nyaya system:

A realistic philosophy based on logic, has the contribution of *Nyaya Sutra* the work of Gautama. According to *Nyaya*, the cause of the world is God Divinity.[98] Besides God, *Nyaya* philosophy also believes in the theory of *karma*. i.e., actions of man, and no fruit appears without the action of man.[99] In Gautama's *Nyaya Sutra*, we observe that Ishvara is the cause of universe including the action of man.[100] Vachaspati views that Brahma is the material cause of the world. Further, Udayana also views that God is the efficient cause of the world. Neither the true knowledge nor the highest end of liberation can be attained by an individual being of this universe without the grace of Ishvara, the supreme Divinity.

According to *Nyaya* theory, God maintains continuous relations with the world (being conceived as not only as the creator, but as its maintainer and destroyer).[101] Every event must have its cause. Hence, one's joys and sorrows are the results of *adrishta* which itself is the result of good or bad actions. *Adrishta* is an unintelligent principle which is led by some intelligent agency, who is Eternal, Omnipotent, Omniscient and Divine being. Ishvara is the super power controlling the *Adrishta*, dispenses the fruit of actions in terms of joys and sorrows. It is worthwhile to note the view of the Ganesha — a modern *Nyaya* thinker, "It is said that the best person is the Supreme Soul; He having created the three worlds protects them, without, in any way, himself diminishing".[102]

The Supreme Divine being is above the law of *karma* which determines the kind of existence of ordinary souls; therefore, He is neither bound or released from it because he was never bound.[103] It is with the grace, favour of the Supreme Di-

vine Being, that one can be liberated from the wheel of *samsara*. Thus, Divinity in *Nyaya* system is an operative cause as well as dispenser of action and supreme arbiter of *punya* and *paap*, otherwise happiness and sufferings.

2.Vaisheshika System :

Vaisheshika system was propounded by Kanada. The Nyaya and Vaisheshika systems are very much allied. Vaisheshika system believes in universal moral law of *karma*. It is often said "As you sow, so you reap". Thus, every want must have its cause. One is happy due to *punya* and have suffering due to *paap*. The Vaisheshika idea of divine being, as wholly transcendent and separate from man and the world, is not favoured for a deeply religious view of life and the genuine religious consciousness of communion with God.[104] Gopikamohan Bhattacarya observes that it is not any intelligent author who creates this universe, but it is an omniscient God who is at the back of creation.[105]

3. Sankhya System :

Sankhya philosophy, propounded by a great sage Kapila, admits the dualistic realism i.e., *purusha* and *prakriti*. There is a controversy regarding the concept of divinity in Sankhya. The classical interpreters of Sankhya philosophy argue this system as an atheism. They argue that there is no God because no proof of its existence is available.[106] They assert that the merits and demerits of an individual do not come from the God but these are affects of their own individual deeds.[107] But, it believes that liberated beings are glorified and possess some super natural powers.[108] Thus according to some interpreters there is no God who creates and rules the activities of the world.[109] Some interpreters believe in the existence of God.[110] God, Divinity, is considered as all knower (Omniscient) and all powerful (Omnipotent).[111] Brahma, Prajapatya, Indra, *Gandharva*, *Yaksha*, Rakshasa and Paishacha are the eight varieties of the divine beings, according to this section of interpreters.[112]

The supremacy lies in the reality of *prakriti* and *purusha* which are eternal, — beginningless and entirely independent of each other in as much as they are irreducible to each other. Thus, there is a controversial attitude towards theism among the commentators and interpreters of Sankhya philosophy.

4. Yoga System :

Yoga system, a theistic system, is a valuable contribution of great sage Patanjali. Devotion to the Supreme Divine being is necessary to restrain the mind in yoga philosophy. It is a methodical physical and psychical effort to attain perfection through the control of *vrittis* by which one can attain salvation or emancipation. One who devotes to the Supreme Divine being, in its entity with sincerity, can meditate and concentrate the mind.[113] By devotion (*Prema or Bhakti*) Ishvara is drawn towards the devotee through his *nirmala chitta* of *pure sattva*.[114]

The grace of God can work wonders in one's life. One must make himself deserving and receptive to it through love and charity, truthfulness and purity, constant meditation of and complete resignation to God.[115] *Bhagvad-Gita*, the sacred work, signifies the importance of yoga and Sankhya system. God is the Supreme Being above all individual selves away from affliction, action and *karma*.[116] Ishvara never had or will have, any relation to these bonds. He, is ever free, ever the Lord.[117] It is God only who is eternally free from all defects or imperfections. God, necessarily a teacher of high perfection, is teacher of teachers irrespective of time.[118] I.K. Taimini states that Ishwara (Paranidhana) can lead to *samadhi*.[119] He is the superior (guru) even of the former ones, being himself not limited by time.[120] God is the omniscient with utmost excellence.[121] The concentration or meditation is done keeping the mystic syllable '*OM*' as Supreme Divinity.[122]

5. Purva Mimamsa System :

Purva Mimamsa or Mimamsa, propounded by Jaimini, defends and justifies the *Vedic* ritualism. It has belief that fruits of ritu-

als are enjoyed in a heaven. The perfection in rites brings joys on earth or heaven as per the moral quality of the *karta* and moral purpose behind the rites. It is very much evident that Mimamsa feels that rituals are the most important. Rites are divine. It believes in *Vedas* which are eternal but declines to accept the existence of God as a creator for the only reason that there is no proof of his existence.[123] Further, the Prabhakara school of Mimamsa denies a creator for the universe.[124] Prof. Keith says, "Though the Mimamsa is so deeply concerned with the sacrifice, it has no belief in the doctrine that the rewards of the offerings are to be expected either from the deities to whom the offerings are directed to be made or from God as a creator or apportioner of reward or punishment".[125] Mimamsa believes in *Vedic* hymns, a holy Divine, which are inspired by living presence of the deity in the place of worship.

6. Vedanta System :

Under this head, a brief note on Advaita, Vishishtadvaita, and *Dvaita* systems is presented.

I. Advaita Philosophy of Shankara: *Advaita* (one ultimate) of Acharya Shankara is based on his interpretation of *Vedanta*. "Belonging to the nature, as it were, of the omniscient Lord, there are *nama* (name) and *rupa* (form), the figments of *avidya*, indefinable either as identical with or as different from the Lord, the germs of the world-process, and known in the scripture (*Shruti*) and the traditional literature (*Smriti*) as *maya*, *shakti* (energy) and *prakriti* (the primordial nature) of the omniscient Lord".[126] According to Shankara, a self, also called Brahman, is one and only ultimate reality.[127] It is universal and infinite. The objective world is dependent; it is not self-existent, nor is it ultimately real.

God, according to Shankara, can be conceived from two different points of view, transcendental and empirical. According to the transcendental view, God is conscious, real and infinite Brahman (*Satyam*, *Jnana*, *Ananta* Brahman).[128] He is universal infinite and *Nirguna* Brahman. Brahman is eternal, all knowing, absolutely

self-sufficient, ever pure, intelligent and pure knowledge, absolute bliss.[129]

The individual self while losing *nama* and *rupa* becomes united with Brahman, the supreme Divinity, as the rivers losing the names and forms disappear in the sea. As it has been stated in the *Mundaka Upanishad*, "As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, free from name and form, goes to the divine person, who is greater than the great".[130] Brahman is Reality; the world is ultimately false; and the individual self (*atman*) is non-different from Brahman.[131] For Shankara, Brahman is quite different from existing world but *atman* is the same as Brahman. The liberated self, unifies with the Brahman and attains the attribute of supreme Divinity. From the Empirical Point, God is Omniscient, Omnipotent, Omnipresence, Creator, Sustainer and Destroyer. According to this view, he is possessed of the excellent attributes (Sa*guna*).[132] Thus, he is sa*guna* Brahman. Ishwara is the ultimate.[133]

To sum up, Surendranath Battacharya states[134], To be Brahman is not the extinction of the individual, rather it is the expansion of one's individuality into the infinitude of Brahman. The *jiva* is always Brahman during bondage, the *Upanishads* screen this truth: "In the state of freedom it shines forth as Brahman — as what it always is; nothing new happens".

II. Vishishta - Advaita Philosophy of Ramanuja: Vishishta *Advaita* (one ultimate as qualified) is the philosophical interpretation of Acharya Ramanuja,— a great Vaishnava philosopher. Brahman is the absolute reality which includes within itself matter and qualities as its integral parts. He creates, controls, sustains and destroys the world. He has a special divine body (*aprakrita dehavishishta*). Ramanuja refutes Shankara's conception of *nirguna* Brahman as "a pure unqualified existence".

Brahman is the only absolute, independent and ultimate reality which pervades the whole world.[135] Material objects and

individual selves are not independent realities, but are grounded in and dependent on Brahman, the Supreme Being. They are organically related to the Supreme Being and form the body of the Lord. Brahman is, therefore, not an unqualified and indeterminate reality, but a determinate and qualified being. He is both the independent absolute reality and the embodied self of the world.[136] Ramanuja did not believe that this world is false (*mithya*) as Shankara feels.[137] Further, according to Ramanuja this world cannot be unreal as it is a part of Brahman or God. Similarly, individual selves (*atmans*) are real and eternal like Brahman and are part of Brahman: "The individual self is a part of the highest self; as the light issuing from a luminous thing, such as fire or the sun, is a part of that body".[138]

The relation between the individual souls and Brahman is that of body and soul. It is a peculiar non-dual relation which Ramanuja calls Vishisht-*advaita*. It is the unique relation of inner connection and dependence of the souls on God. C.D. Sharma explains the meaning of Vishishtadvaita as "Identity-in-and-through and-because-of difference or identity-as-qualified-by-difference".[139] Ramanuja did not believe in the conception of *bhedabheda* (identity-cum-difference) and advocated the view of Vishishtadvaita. Ramanuja holds that liberated soul only becomes similar to Brahman but not identical with Brahman as Shankara has held. The *Bhagavad-Gita* also supports the view of Ramanuja that those who have acquired the wisdom, become similar to Brahman.[140] God, supreme Divinity, is the object of worship to attain emancipation, *Moksha* through his mercy.

III. Dvaita Philosophy of Madhva : Madhvacharya, a Vaishnava thinker, developed a system of dualistic theism out of the teachings of the *Upanishads* and the *Vedanta*. Madhvacarya, in his *Brahma Sutra Bhashya* says that there are two ultimate realities (*dvaita*), the absolute which is independent of everything else, and the relative which is completely dependent on the abso-

lute. God, or Brahman, is the Absolute Reality and is the Pure Transcendental.[141] God is the supreme person who is called Narayana, Vishnu, Hari, and by many other names. Brahman, the Supreme Divinity is existence - consciousness - bliss (*Sat - Chit - Ananda*) incarnate and as such lives in His heavenly abode with His consort, Lakshmi, who is the personification of His power. He manifests Himself in various forms and through all the incarnations (*avatara*) in the world. He is the Lord of all beings and the creator, preserver and destroyer of all things.[142] God creates the world, not out of himself, but out of the primal matter called *prakriti* which is an eternal and unconscious substance. God is not the material cause of the world, He is only its efficient cause. It is under His control and guidance that *prakriti*, the material cause, evolves the world of physical objects.

Selves are neither created by God nor do they form the body of God, but they are absolutely dependent on Him. When the individual self is liberated, it does not become identical with the essence of God. The liberated self closely approximates and resembles God in the qualities of knowledge and bliss; it becomes similar, but not identical.[143] The knowledge and bliss attained by individual selves are in each case appropriate to their intrinsic merits, so that the distinction between one self and another is maintained even in the state of liberation (*Brahma Sutra* IV.4.17-18). It is the divine grace which is ultimately responsible for one's eternal bliss or liberation.[143]

Thus, there are three classes of selves, of which the first includes those that are always free, the second includes that were once in bondage but are now liberated and the third includes those that are still in bondage. The liberated soul is not independent of God, Supreme Divinity.[144]

Divinity and guru

An important aspect of Hinduism, whether it is Vedanta or any other system of philosophy, discipline or teaching, is the criti-

cal importance that is assigned to the 'GURU' or teacher. The guru in the Hindu tradition is to be venerated, even more than one's parents, who give physical life. It is the guru who brings about the crucial spiritual rebirth whereby alone can man fulfil his cosmic destiny. This notion, which appears to many to be some what exaggerated, will become clearer when it is understood that the human guru is but a symbol of the divine power that already resides within. The word 'GURU' itself means dispeller of darkness. And by bringing the light of spiritual wisdom into the material darkness of normal human consciousness, the guru indeed performs a unique function. Hinduism believes that spiritual attainment is not possible without a guru.

This is very clear by Vivekananda's personal experience. Once Ramakrishna Paramahamsa touched his pupil Narendra's (Swami Vivekananda) head. After some time Narendra described the effect of the touch; "That magic touch of the master immediately brought a change over my mind. I was stupefied to find that really there was nothing in the universe but God!... I returned home, but there, too everything I saw appeared to be Brahman, I sat down to take my meal, but found everything — the food, the plate, the person who served and even myself was nothing but that."[145] Divinity in guru can be seen from the following stanza which is very much in the heart of an obedient Hindu *shishya* (pupil):

"Gurur Brahma Gurur Vishnu Gururdevo Maheshvarah

Gururshakshat param Brahma tasmai Shri Gurave namah."

To Sum up, the Hindu's belief in one God, the Supreme reality beyond the measure of name and form and unrealisable by the sensory organs, has been persistent in India from time immemorial. But his deep and innate desire for happiness and the outward expressions of his profound devotion for his God has led him to endow the object of his meditation and worship with various names and forms. These are really the external

manifestations of one great principle as he has conceived them. Various mythologies have been composed from time to time to explain and emphasise different aspects the Supreme Divine Being and underlying all these stories is the idea of one divine dispenser of justice, the destroyer of evil and benefactor of the good, the one creator, sustainer and destroyer of the universe.

A devotee striving for the realisation of the God must pass through the path of *Bhakti*, *Jnana*, *Karma* and *Raja* yoga. *Jnana* yoga is the path of intellectual discrimination, suitable for those whose intellects are highly developed, who are thinking constantly to discriminate between the real and unreal, the un-eternal and the eternal, until they reach spiritual realisation. *Bhakti* yoga, or the path of devotion to a personal form of God, is based on the emotional urge and involves power of love to the spiritual quest. In this path, there is a deep emotional relationship between the human and the Supreme Divine. *Karma* yoga, or the way of works, is best suited for people who are particularly drawn by social service, alleviation of human suffering and organisational activity, and whose constant compulsion for work is directed towards the supreme Divine. Finally, *Raja* yoga involves various spiritual practices including physical and psychic practices.

Thus, when an individual reaches his goal, eternal happiness, he is blessed with the vision of the Greatest of the great gods, of Him, who is the essence of and present in all gods, the Supreme Divinity.



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3

THE CONCEPT OF DIVINITY IN BUDDHISM

Buddhism, an ancient religion, is a faith in the teachings of the Buddha, the awakened one. The Buddha taught the *Dharma* by conversation and his teachings were handed down for a long period through oral instructions imparted by his disciples to the successive generations. These conversations and teachi. gs were recorded in the *Holy Tripitaka*s by his followers. The *Tripitaka*s or three boxes of canonical works are *(1) Vinayapitaka, (2) Suttapitaka and (3) Abhidhammapitaka* in Pali language. Buddhism teaches self-help as the most effective means of cessation of sufferings and misery and attainment of perfection, divinity.

Divinity

It is believed "Whatsoever happiness or pain or neutral feeling a person experiences, all that is due to the creation of the Ishvara (Suprème Divine)". To this Buddha replied, "So, then owing to the creation of an Ishvara, men will become murderers, abusive, covetous, malicious, etc. Thus, for those who fall back on the creation of an Ishvara as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So, then the necessity for action or inaction not being found to exist in truth and verity, the term recluse cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties

unawarded. Such is my rebuke to those recluse and Brahmins who thus teach, who hold such view".[1]

In the *Bhuridatta Jataka*[2] the *Bodhisatta* expresses his views about a creator, God :

"He who has eyes can see the sickening sight;

Why does not Brahma set his creatures right?

If his wide power no limits can restrain,

Why is his mind so rarely spread to bless?"

"Why are his creatures all condemned to pain?

Why does he got to all give happiness?"

"Why do fraud, lies and ignorance prevail?

Why triumphs falsehood, truth and justice fail?"

"I count your Brahma one th'un just among,

Who made a world in which do shelter wrong."

While refuting the theory that everything is the creation of the Supreme Being, the *Bodhisatta* remarks[3] :

"If there exists some Lord all powerful to fulfil

In every creature bliss or woe, action good or ill,

That Lord is stained with sin. Man does but work his will".

"Thus, No god, no Brahma can be found

Creator of *Samsara*'s round;

Empty phenomena roll on,

Subject to cause and condition." [4]

There is no one almighty creator God whom Buddhist should consider as a saviour, sustainer or destroyer of the universe. Buddhism is purely man centred, humanistic religion. Lord Buddha never taught that there is any God, who created this universe. According to him, the entire-universe exists out of the laws

of dependent origination.[5] Thus, the concept of creator God has no place in Buddhism, because it cannot allow to contradict the casual nexus operating throughout the phenomenal existences.[6] A Man is potential-divine, Godhead. He is capable of attaining the state of perfection, *Nibbana*, by his own effort, even without the grace of any superior power. There is no deity in Buddhism who will judge the auspicious and inauspicious actions of man so as to either reward him or punish him accordingly.[7]

Actions done with passion generate a force which causes a man to take another birth so as to reap the consequences of his actions.[8] No one, even Buddha, is exempt from the *Kamma*.[9] It is worth noting the following in the *Dhammapada*[10] :

"By oneself alone is evil done, by oneself is one defiled.

By oneself is evil avoided by oneself alone is one purified.

Purity and impurity depend on oneself.

No one can purify another."

Atthasalini stated, "Depending on this difference in *kamma* appears the difference in the birth of beings, high and low, base and exalted, happy and miserable. Depending on the differences in *kamma* appears the difference in the individual features of beings as beautiful and ugly, high-born or low-born, well-built or deformed. Depending on the difference on *kamma* appears the difference in the worldly conditions of beings as gain and loss, fame and disgrace, blame and praise, happiness and misery.

By *kamma* the world moves,

By *kamma* men live,

And by *kamma* are beings bound;

As by its pin the rolling chariot wheel,

By *kamma* one attains glory and praise,

By *kamma* bondage, ruin, tyranny.

Knowing that *kamma* bears fruits manifold

Why say yė, 'In the world no *kamma* is'?[11]

Thus, owing to previous action, one becomes abusive, lair, covetous etc.[12] The equal of inequality in the world is due to *kamma*.[13] Therefore, happiness and sufferings are brought about by one's own action.[14] Thus, in Buddhism, we find there is no intervention of any supreme being in the success or failure of being in the world. Suffering, according to Buddha the Supreme Divine, is the truth of a human life. He declared that every aspirant should follow the four noble truth to attain divinity.[15]

Fundamentals of divinity

There are four noble truth which are fundamental in attaining divinity.[16] According to *Tripitaka*, sacred Buddhist Literature, the four noble truths are (1) *Dukkha* (suffering); (2) *Dukkha Samudaya* (cause or origin of suffering); (3) *Dukkhanirodha* (cessation of suffering or suppression of suffering) and (4) *Dukkhanirodhagaminipatipada* (the path leading to the cessation of suffering).[17]

First Noble Truth - Existence of Sufferings

Birth, old age, disease, death, sorrow, grief, wish, despair is misery or suffering.[18] According to Christmas Humphreys, the suffering (*Dukkha*) comprises pain, ill, disease - physical and mental including such minor forms of disharmony, discomfort, irritation or friction, or in a philosophic sense, the awareness of incompleteness or insufficiency.[19] Birth is painful, disease is painful, death is painful, union with the unpleasant is painful, painful is depreciation from the pleasant; and any craving that is unsatisfied, that too is painful.[20]

All *Sankhara* are impermanent - All *Sankhara* cause suffering.[21] That is, one of the fundamental causes of sufferings lies in the impermanent nature of things or transitoriness (*Kshanikavada*) of their character. "Whatever transitory is pain-

ful.", is the dictum quite often pronounced in Buddhist scriptures.[22] Buddhism, in accordance with its theory of momentariness, does not believe in anything permanent. Nothing endures for more than a moment. Everything is changing and therefore, there is no question of there being a permanent soul (*Atta*) in man.[23] Man is a *Sanghata* (aggregate) of *Pancupadanakkhand*, viz., *Rupa* (matter), *Vedana* (sensation or feeling), *Samjna* (perception), *Samskara* (disposition) and *Vijnana* (consciousness). Everything constituting human personality (Man) and things existing in the phenomenal world, are to be identified as '*anatta*', to identify the self with anything, that is transient, yields only a bitter fruit of suffering.[24] Thus, *Pancupadinakkhand*, five groups of grasping, also constitute suffering.[25] Suffering is impediment to divinity.

Second Noble Truth - Cause of Suffering

The origin of suffering lies in *Tanha* (craving), which is potent for rebirth, accompanied by lust and self-indulgence seeking satisfaction everywhere in this world. A mortal has three kinds of craving, viz., a) the craving for sensual pleasures(*Kamatanha*); b) the craving for becoming (*Bhavatanha*), and c) the craving for becoming (*Vibhavatanha*).[26] *Tanha* initiates activities resulting in accumulation of *kamma* that instigates the process of *samsara*. According to Humphreys, desire is the cause of sufferings.[27] Gautama, the Buddha during his discourse to his disciple Ananda, as described in the *Mahanidana-Sutta*, explains to him the way the world-process or *samsara* is linked up with twelve *nidanas* (links) and consequently marked out as *Dvadasangapaticcasamuppada-naya* and generally referred to as the doctrine of Dependent Origination.[28] The twelve linked chain (*Dvadasa-nidana*)[29] is as follows :

1. Disease, old age, death (*jara-marana*) depends on -
2. Birth rebirth (*jati*) depends on -
3. Becoming or will to be born (*bhava*) depends on -

4. Clinging to enjoyment (*upadina*) depends on -
5. Craving (*tanha*) depends on -
6. Feeling (*vedana*) depends on -
7. Contact (*sparsha*) depends on -
8. Six sense organs (including mind) (*sadayatana*) depends on -
9. Psycho-physical organism (*nama-rupa*) depends on -
10. Consciousness (*vinnana*) depends on -
11. Karmic formation (*sankhara*) depends on -
12. Ignorance (*avijja*)

Ignorance, According to *Sutta-Pitaka*, is want of knowledge concerning four noble truths; and according to the *Abhidhamma-Pitaka*; concerning eight fold path of truth.[30] Kenneth K. Inada observes "Ignorance means ontological ignorance and only in this basic sense does the concept of *Pratityasamutpada* take on significance as a structural analysis of the elements at play in the ontological flow on man's nature.[31] Thus, ignorance leads the link of *samsara*-chakara and is an obstacle to divinity.

Third Noble Truth - Cessation of Suffering

The cessation of suffering consists in utter fading away of attention of that very *Tanha*. *Nirodha*, cessation of suffering, is that state of one in which consciousness transcends the sphere of senses and their objects.[32] It renders *samsara* eternally. The blessed one Buddha addressed : "Now this, monks; is the noble truth of cessation of pain, cessation without a remainder of craving, the abandonment, for release, non-attachment."[33] He, who overcomes the *tanha*, suffering fall off him like a water drop from a lotus leaf.[34] It is the complete separation from and destruction of this very craving, for the sake of renunciation, liberation, *Nibbana* (divinity).

Nibbana (Divinity)

Nibbana is the state of divinity. The literal meaning of the term *nibbana* or *nirvana* is "extinction"; "blowing out"; "going out"; "the total destruction or annihilation". The term *nirvana* means complete spiritual release and total elimination of all sorts of craving, passions, attachments, ignorance, etc. The word is formed from '*nirvri*' or '*ni-vri*' meaning tranquil, happy, ceased and *parinirvrita* in its technical sense is 'having attained *nirvana*'.[35] The term "extinction" applies to three flames of greed, hatred, and infatuation. In short, it signifies the extinction of craving. It is the greatest happiness (*paramam sukham*). It is stated in the *Dhammapada* : "Health is the greatest of gifts, contentedness the best of riches, trust is the best of relationships, *nirvana* the highest happiness".[36]

In the Buddhist tradition, *nirvana* has been described by different words, concepts, terms or epithets, which may be called synonyms. The commentary on the *Nettipakarana* describes *nirvana* in these terms : Un-compounded (*asamkkhata*), infinite (*ananta*), stainless (*anasava*), true (*sacca*), unimpaired (*ajajjara*), immutable (*dhuva*), not vanishing (*apalokita*), tranquil (*shanta*), undying (*amata*), excellent (*panita*), destruction of desire (*tanhakkhaya*), unborn (*ajata*), deep (*gambhira*), transcendental (*uttara*), matchless (*appatisama*), summium bonum (*settha*), supreme (*jettha*), un-impure (*vimala*), immeasurable (*appamana*). *Nirvana* is also called ultimate refuge (*sarana*), detachment (*viraga*), immutable state (*accutapada*), liberation (*mutti*), purity (*visuddhi*), emancipation (*vimutti*), holiness (*shuddhi*), and blessedness (*nibbuti*).[37] Each. of these words signifies either a negative or positive aspect of the ultimate goal from the Buddhist standpoint.

The negative aspect of *nirvana* : Those words that suggest the negation of something, such as — *nirodha*, *nirmoksa*, *nirvriti, amrita, anitika and nirveda*, etc., are different synonyms

of negative aspect of *nirvana*. The summum bonum of Buddhism is spoken of in negative and transcendental synonyms for *nirvana*. In some of the later Pali texts, we find *nirvana* described as the uninterrupted (*accanta*), the uncreated (*akata*), the infinite (*ananta*), the inextinguishable (*apalokita*), the cessation of suffering (*dukkha-kkhaya*), the freedom from longing (*ainasa*), the un-compounded (*asamkkhata*), the farther shore, the beyond (*para*), the deliverance (*mokkha*), the extinction (*nirodha*), the indiscernible (*anidassana*), the un-oppressed (*aryapajja*), the absolute (*kevala*), the un-endangered (*anitika*), the unattached (*analaya*), the deathless (*accuta*), the release (*vimutti*), the final deliverance (*apavagga*), the dispassionate (*viraga*), the stillness (*santi*), the purity (*visudhi*) and the allayment (*nibbuta*).[38]

The positive aspects of *nirvana* : The Buddhist scriptures contain a number of positive names of *nirvana*. It is : "the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the un-created, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city."[39]

Fourth Noble Truth - Path of Nibbana (divinity)

The fourth noble prescribes the. path of purification and perfection, divinity. It is called noble eight fold path '*ario attangiko maggo*'.[40] This path is also called middle way (*majjhima patipada*) because it transcends the two extremes of indulgence in sense pleasure and self mortifying purity. This noble path depicts the virtuous life. The noble eight fold path is propounded as a well-tested method of attaining the internal purity, divinity. The eight fold path is as follows :

1. Right View (Sammaditthi) : The true understanding of four noble truths — suffering (*dukkha*), the cause of suffering (*dukkha samudya*), the cessation of suffering (*dukkha nirodha*) and the path leading to cessation of suffering (*dukkha-gamini-pratipada*) is called the right view.

2. Right Aspiration (Samnasamkappa) : The thought of renunciation of craving is the right aspiration. The idea of non-violence is also a right aspiration.

3. Right Speech (sammavaca) : A speech free from falsehood, back biting, confusion and senseless word is called the right speech.

4. Right Action (sammakammanto) : The practice of chastity (*kamesu micchacara*), abstention from theft (*adinnadane*) and non-violence (*panatipata*) constitute right actions.

5. Right Livelihood (samma-ajiva) : The right livelihood is attainable when one gives up all unethical means of earning a living.

6. Right Effort (sammavyayama) : An aspirant's effort to wipe out all present evils, to prevent new evils from arising, to start virtuous deeds and to increase them gradually is the right effort.

7. Right Mindfulness (samma-sati) : A constant vigilance with special reference to the states of mind and body in order to perform meritorious deeds and to avoid evils is the right mindfulness.

8. Right Concentration (samma-samadhi) : It consists of four stages of meditation. In the first stage, one experiences reflections, investigation, delight, happiness and tranquillity. In the second stage, both reflection and investigation disappear. In the third stage, delight disappears. In the fourth stage, bliss also passes away and one experiences tranquillity and equanimity The es-

sentials of the eight fold path which leads to divinity consists in conduct (*sila*), concentration (*samadhi*) and knowledge (*panna*).[41]

Sila (Conduct) : According to Concise Pali English Dictionary, *sila* means normal practice, habit, code of morality etc. It has three fold character viz. the *chula-sila*, the *majjima-sila* and the *maha-sila*.

The *chula-sila* which is obligatory on all the followers of the Buddha consists of the following items : *ahimsa* (non violence which includes not only non-killing of man, but also all creatures); *asteya* (non-stealing); *brahmacharya* (celibacy); and *satya* (truthfulness). The aspirant eschews all possessions as well as worldly activities. The *majjima-sila* have a wider scope. Herein injury to plants and animals is forbidden.[42] The monk should avoid the activities detrimental to virtues. The monk has to exercise self-control through five arterial direction[43] or five precepts viz., *ahimsa*, *asteya*, *brahmacharya*, *satya* and avoid liquor.

The highest form of *sila* i.e. *maha-sila* consists, besides the above, in not seeking, living by low arts and lying precepts like divination, dream reading etc. It is at this stage, that the *Brahmavihara*, 'far reaching, great, measureless' prove indispensable. Such a *bhikku* who practices this highest form of conduct will have nothing to do with woman, wealth and malice. He is self controlled. He is the practitioner of divinity.

Samadhi (Concentration) : *Samadhi* is described as one-pointedness of moral consciousness.[44] One pointedness of the mind is widely acknowledged as a fundamental characteristic of *samadhi*.[45] It may be defined as an intentness of meritorious thought[46] and may be analysed into four *jhana*s or trances. The first *jhana* is a state of happiness. He has isolated himself from sensual pleasures and de-meritorious traits. The second *jhana* is also a state of joy and happiness, but they are born of deep tranquillity. On this, there is predominance of intuition. In the third *jhana*, the aspirant is indifferent, contemplative conscious. In the

fourth *jhana*, there is abandonment of happiness and misery, the disappearances of all antecedent gladness and misery. The aspirant is the practitioner of divinity.

Panna (Knowledge) : *Panna* is to abolish the darkness of delusion which conceals the individual essence of states, manifested as non delusion and has proximate cause as concentration.[47] It is not something instantly obtained; it is gained through a process gradually.

Both *sila* and *samadhi* are associated with *panna* (*prajna*) which stands for the highest activity of human mind and has supreme value from religious point which leads to divinity. The continuous observance of *sila*s results in yielding fruits, to mundane and super mundane order of existence. Firstly, one who is established well in virtue acquired wealth and possessions as a consequence of his indulgence, next to that, he earns a reputation; thirdly, in the midst of public assemblies, in anthology entitled, *Teachings At Tarshmita*. He is always assured and self-possessed; fourthly, when facing death he is not only free from any sort of anxiety, but is also blessed with possible equanimity and finally, after he is dead, he is reborn in heavenly world as a celestial being.[48]

Celestial beings (non-divine beings)

The heavenly (celestial) beings (*deva*s) having a spontaneous birth are generally not visible to the human naked eyes. "Passing thence he was born amongst *deva*s and looked into the past to see what good act conditioned him to be born thus." is a passage which often recurs in the *Suttas*. When an aspirant desires to reborn in the world of *deva*s, after death who live long happy life, meditates upon *deva*s, and cultivates this desire which leads him to be reborn as *Deva*.[49]

There are six planes of existence of celestial being.[50] They are :

1. *Catummahajika* (Realms of four guardian deities).

2. *Tavatimsa* (Realms of the thirty three *devas*).

3. *Yama* (The realm of the *Yama devas*).

4. *Tusita* (The realm of Delight).

5. *Nimmanarati* (The realm of the *devas* who enjoy their own creation).

6. *Paranimmita Vasavathi* (The realm of the *devas* who make other's creation serve their own ends).

In *Samyutta Nikaya*, we observe that Brahma sahamputi requests the Buddha to preach the path of *Nibbana*.[51] Clarifying the status of Brahma, within the hierarchical set up conceived in Buddhism, K.N. Jayatilleke has worked out the characteristics that differentiate him from the personal God. "Although there is no personal God," writes Jayatilleke, "with the characteristics of omniscience, omnipotence and infinite goodness, there is the concept of *Maha* Brahma who is morally perfect and has very great knowledge and power but is not omniscient and omnipotent.[52] These Brahmas live in the first *Jhana* realms of *Rupaloka*. While *devas* (heavenly beings) live below the first realms of *Rupaloka*.

The celestial beings or *devas*[53] are not free from general human weaknesses like pleasure, pain, dejection and despair.[54] They are not eternal but subject to birth and death. In many respects, such as in their constitution, habits, food, they are superior to human beings, but as a rule in wisdom they do not transcend them. These celestial beings have spontaneous birth, appearing like youths of fifteen or sixteen years of age. Very often the celestial beings attend to human beings and favour them.[55] They enjoy better empirical existence of their auspicious *karma*. In Buddhism, they are referred as progressive spiritually developed beings only and not omniscient.[56] Worship of these *devas* cannot release the, sufferer from misery due to *Kamma*. Bud-

dhism believes in a view which stands for the rise of a man to *nibbana* from the sufferings. The Heaven is not the highest place or order of living[57] but merely a celestial abode to enjoy the fruits of auspicious actions, *kamma*. The celestial beings live in the realms of bliss and pleasure for their life span (*Ekanta sugam loka*) but do not have eternal bliss.[58] They are not adorable as the Buddha but they are respected because they help to spread the *Dharma*, help the virtuous and offer worship to the Buddha. Hence they are not the real refuge. The real refuge, according to Buddhism, is as follows :

Buddham Saraṇam gacchami, (I take refuge in Buddha)

Dhammam Saranam gacchami, (I take refuge in *Dharma*)

Sangham Saranam gacchami, (I take refuge in *Sàngha*)

The three refuges are the objects of faith (*Saranattayam or tisaranam*). Buddhagosha says that faith is an act of believing in the sense of plunging, breaking, entering into the qualities of the Buddha, *Dharma* and *Sangha* and rejoicing over them.[59] This triad refuge formula is recited on all occassions.[60] It is repeated thrice.[61] Childers is right in pointing out that this formula may be looked upon as the profession of faith.[62] Here an explanatory note of *Saranagamana* is given.

According to Buddhagosha and other Pali commentators, *saranagamana* is not a mere formal recital of one's faith in *Buddham, Dharmam, Sangham* but, an expression of self devotion to an object and communion.[63] It serves to establish a relation between the worshipper and the worshipped.

Saranagamana is of two kinds; *lokiya* and *lokuttara*. *Lokiya sarana* aims at the tangible attributes of the holy triad while, *lokuttara sarana* contemplates *nibbana*, the supreme state of attainment, divinity.[64] *Saranagamana* according to Buddhagosha refers to four modes :

1.Self-dedication (*Atta-sanniyya-tanena*)

2.Having the mind bent upon the object (*tapparayanataya*)

3.Entering into relation as a disciple (*sissabhavupagama-nena*)

4. Adoration (*panipatena*)

Buddha : Buddha, the first member of the Triad, means the Enlightened or Awakened one, Omniscient, Supreme Divinity. Buddha is rarely to be found; he is not born everywhere.[65] He establishes the *Sangha*. A comprehensive note on this is given in the following pages.

Dharma (Dhamma) : It is the second in the Holy Triad which signifies "A doctrine which is well expounded, which bears fruit in this very life, which is not conditioned by time, which has 'come and see' for its motto, which leads to the destination or desired end and which is to be experienced by the wise individually".[66] *Dharma* means the transcendental virtues.

Sangha : *Sangha* is the third in the order of the Holy Triad which includes *Bhikku* (monk), *Bhikkuni* (nun), *Upasaka* (layman) and *Upasika* (laywoman). it symbolises spiritual group. In Buddhism, saints are considered as superior to the Gods (*Deva*).[67] An aspirant having right belief in the three refuge namely Buddha, *Dharma* and *Sangha* is destined towards divinity.

Stages of Purification

In *Puggalapannatti*, the fourth book of *Abhidhamma Pitaka*, there is a description of four classes of sages coinciding with the same number of stages of spirituality (purification) leading to *Nibbana*, divinity.

1. The Stage of Sotapanna : The *Sotapanna* (in Sanskrit - *Srotappanna*) consists of word '*srot*' which means 'stream' and '*Apanna*' which means 'one who has entered'. Thus, *Sotapanna*

stands for the aspirant who is destined to merge in the *Nibbana*, divinity. He alienates himself from the 'way of the *samsara*' and puts himself on the first stage of the path of *Nibbana*. He is free from the delusion of the eternity of the self, '*Pancakkandhas*'; free from the idea of the efficacy of ritualistic actions as well as of austerities and free from doubts (*vichikiccha*). A person who attains this stage is a noble one (*arya*). His position is higher than any highest worldly position. Lord Buddha says[68] : "The reward of the first step in holiness is better than the sole sovereignty over the earth, better than going to heaven, and better than lordship over all worlds". He is the practitioner of divinity.

2. The Stage of Sakadagamin : At this stage, an aspirant learns to weaken the passions, e.g., sensual dust (*kama*) and anger (*patiga*). He who has got into the stream of peace, step by step, overcomes sensuality, malice and delusion of mind which prevents the discernment of truth, is called *sakadagamin*[69] (once retu ner). The subtle desires lurking in the mind bring him back to the world for once. There exists little or subtle *tanha*, he will attain the *Nibbana* in the next birth. *Sakadagamin* is the practioner of divinity.

3. The Stage of Anagamin : After having successfully outgrown the first two stages, the disciple qualifies himself to the third stage of *anagamin*.. A person free from sensuality and malice, is called non-returner (*anagamin*). He does not come back to the world of man (*Manusayya*) in future. In this stage, he is not entirely free from the craving for the worlds with form and without form, pride, mental instability, and ignorance of true nature of things; yet there is no chance of falling back. He takes birth spontaneously in the pure abode, than to pass away, destined never to return thence.[70] When the mental fetters of *anagamin* are annihilated, he becomes an *Arhat*. An *anagamin* will certainly become divine.

4. The Stage of Arhat : The result of the practice of *sila*, *samadhi* and *panna* by an aspirant, is the *arhat*hood. Herein all

asavas viz. sensuality (*kama*); individuality (*bhava*); delusion (*dittha*) and ignorance (*avijja*) are annihilated. *Arhat*hood is divineness. The term '*arhat*' is derived from '*ari*', meaning enemy (passions), and it means one who has conquered the enemies. *Arhanta*hood is attained by annihilation of these ten fetters[71] :

1. Idea of self eternity (*Sakkaya Ditthi*)

2. The idea of efficacy of. purification by ritualistic acts as well as penance (*Vichikiccha*)

3. Dependence on works (*silabbata paramasa*)

4. Sensuality (*kama*)

5. Malice or Hatred (*Patiga*)

6. Lust of earthly life, having form (*Rupa raga*)

7. Desire of heavenly life having no form (*Arupa raga*)

8. Pride (*mano*)

9. Self righteousness (*Uddhacca*) and

10. Ignorance (*Avijja*).

The stage of *arhat* is the culmination of both the complete annihilation of ignorance and attainment of *Nibbana*, the divinity. The sage (*arhat*) is unconcerned about reports fair or foul; his heart is very light. Of course he can never be guilty of self praise.[72] Having no mental propensities of his own, the sage can hardly be characterised as this or that; he is absolutely unique. His freedom from theories regarding the ultimate nature of things is very often stressed.[73]

In detachment, he is likened to lotus in water. He has destroyed all knots.[73] Prof. L.M. Joshi observes that the knot (*gantha*) referred to is of four types namely, covetous (*abhidhaya*); ill will (*vyapada*); indulgence in rite and rituals (*Silavrataparamasa*) and adherence to one's pre-conception as truth (*idam satya bhinivesa*).

Mindfulness (*smriti*),.investigation of the truth (*dharma vichaya*), energy (*virya*), joy (*priti*), serenity (*prasrabdhi*), concentration (*samadhi*), and equanimity (*upeksha*) are the constituents of the *Arhat*. Those who have well perfected their minds in the factors of enlightenment, who do not cling to anything, who rejoice in freedom from grasping, whose impurities have been destroyed, who are luminous, they (*Arhats*) are liberated in this world. For him who has finished his journey, for him who is without suffering, for him who is released from everything (or from all sides), the fever (of passion) does not exist.[75] *Arhat*ship connotes, "Knowledge and vision arose in me — 'my liberation is unshakeable',. This is the last birth, there is now no more rebirth".[76]

Acharya Buddhagosha recollects the blessed one, the Buddha, as an *Arhat* for the following reasons[77] :

1. Because of remoteness (*araka*)
2. Because of his enemies (*ari*)
3. The spokes (*ara*) having been destroyed (*hata*)
4. Because of his worthiness (*araha*) of requisite, etc.,
5. Because of absence of secret (*rahasbhava*) evil-doing.

According to *Saddharmalankavatarasutra* : "An *Arhat* is one who has attained meditations, object of meditations, trances, deliverance, psychic powers, super knowledge, and who is free from defilement, sufferings and thought-constructions."[78]

The *Arhat* is the Ideal of Hinayana and the Ideal of Mahayana is *Bodhisatta* (Bodhisattva).[79] The Pali term *Bodhisatta* is composed of *Bodhi*, which means wisdom or enlightenment, and *Satta*, which means 'devoted to' or 'bent upon'. *Bodhisatta*, therefore, means one who is devoted to, or bent upon enlightenment. The *Bodhisatta* (Bodhisattva) means wisdom beings.[80]

A truly religious being must seek his liberation in and

through the liberation of all beings. Such a being is called a Bodhisattva; his will is fixed on universal enlightenment;[81] he is destined to become a *Buddha*. And he works for the safety and happiness, good and welfare of all other beings. He loves all beings as a mother loves her only child. He identifies himself with all. To him nothing gives more delight than to think that all are his brothers and sisters. He is like a mother, a father, a friend, a teacher to all beings. Thus, love and wisdom constitute the essence of his existence.[82]

The compassion of a *Bodhisatta* consists in realising the equality of oneself with others (*para-atma-samata*) and also the substitution of others for oneself (*para-atma-parivartana*). When he so regards he loses his and finds no difference between himself and others. He returns good for evil, and helps, even unasked for, the very persons who have wronged him, for he knows that the strength of a religious teacher is his patience.[83] A *Bodhisatta* who forgets himself in the service of others practices *karuna* and *metta* (compassion and loving-kindness).[84]

Being reyiled, he reviles not; being beaten, he beats not; being annoyed, he annoys not. His forgiveness is unfailing even as the other earth suffers in silence all that may be done to him.[85] *Bodhisatta* is a practitioner of divinity. *Bodhisatta* is characterised by *bodhi - chitti and pranidhana bala.*[86] According to Nagarjuna's discourse on the transcendence of the *bodhi - chitta*, Suzuki[87] observes :

1. *Bodhi-Chitta* is free from all determinations, i.e: five *Skandhas*, twelve -*ayatanas* and eighteen *dhatus*,

2. Universal love in the essence of *Bodhi-Chitta*, and The *Bodhi-Chitta* abiding in the heart of sameness (*samata*) creates individual means of salvation.

A *Bodhisattva* is one who has the essence or potentiality of perfect wisdom or supreme enlightenment, who is on the way to

the attainment of perfect wisdom, divinity.[88] Therefore, he is a Potential Divine, Potential *Buddha*. *Bodhisattva* in Mahayana marks love to all beings along with wisdom.[89] According to Pali texts Buddha says, "Before being Buddha, I was *Bodhisattva*." In order to fulfil his task, *Bodhisattva* practices certain moral and spirituals virtues to their perfection. These perfect virtues are called *paramitas*. They are as follows[90] :

1. The perfection of liberality (*dana-paramita*)
2. The perfection of morality (*sila-paramita*)
3. The perfection of patience (*kshanti-paramita*)
4. The perfection of energy (*virya-paramita*)
5. The perfection of meditation (*dhyana-paramita*)
6. The perfection of wisdom (*prajna-paramita*)

The four supplementary *paramitas* are as follows :

7. Skilfulness in means (*upaya-kaushalya*)
8. Aspiration of resolution (*pranidhana*)
9. Strength or power (*bala*)
10. Knowledge (*jnana*)

Mahayanist, unlike Hinayana, does not consider the attainment of *Nibbana* to be the highest ideal, but the attainment of *Buddhatva*, i.e. *Prajna* (transcendental insight) and *karuna* (universal love) to be the highest ideal.[91] A *Bodhisattva* will become Buddha in future.

Buddha (SupremeDivinity)

Buddha - "A generic name, an appellative but not a proper name - given to one who has attained enlightenment; a man superior to all other beings human and divine, by his knowledge of truth".[92]

Buddhas are of three types : 1) *Shravaka Buddha*, 2) *Pacceka Buddha*, and 3) *Sammasam-Buddha*.

Shravaka Buddha : It is one who attains emancipation with the aid of master or teachings of master. They are sometimes called *Arhat*. He does not preach the people.

Pacceka.Buddha or Pratyek Buddha : He is self made *Buddha* because he attains liberation by his own wisdom and efforts without the aid of any teacher. After attaining the enlightenment *Pratyek Buddha* does not preach the *Dhamma*.[93]

Sammasam-Buddha : He who attains *Nibbana* by own efforts and wisdom, without the aid of any preceptor, is called *Sammasam-Buddha*. He expounds the four noble truths to the seekers of peace, world at large. He, the perfect being, is most compassionate and most loving.[94] It is one who is Omniscient and teaches the path of *Nibbana*, divinity.[95] There were innumerable *Buddhas* who had preached *Dhamma* before Gautama Buddha.[96]

The word *Buddha* means 'knower', 'wise', 'awakened' and 'enlightened'. Ignorance (*avidya*) is the root cause of bondage and suffering; can be eradicated and perfect freedom can be attained through perfect wisdom (*prajna*). The Buddha is also called '*Tathagata*'. This word literally means 'thus came', or 'thus gone' in a sense that He has come to *Nirvana* or He has arrived at ultimate reality. The word *Tathagata* is translated as the Transcendent One.[97] In the Buddhist texts hundreds of epithets - or attributes of the Buddha are found. Some of these are — the compassionate One Teacher, the Liberated One, the Glorious One, the Conqueror of Death, *Svayambhu*, the Holiness Embodied, Truth Embodied, etc.

He who has attained *Buddhatva*, the divinity, knows all. *Buddha* possess five kinds of super knowledge or divine attributes.[98] They are :

1. Divine ear (*divya-shrota*).

2. Divine vision (*divya-chaksu*).

3. Knowledge of the thoughts of others (*parachitta jnana*).

4. Memory of the former existences (*purvanivasanusmrti*).

5. Knowledge of the destruction of impurities (*Vishravakshaya-jnana*).

A *Buddha*, the Divine Being, possesses ten intellectual powers.[99] They are :

1. He knows what is possible as possible, and what is impossible as impossible.

2. He knows the ripening of *karma*s past, present and future.

3. He knows where all paths (of conduct) lead.

4. He knows that many and various elements of factors of the world (existences).

5. He knows the varieties of individuals.

6. He knows the faculties of other beings, whether quick or slow etc.

7. He knows the impurity, purity and growth of the trances, releases concentrations and attainments.

8. He knows numberless former existences.

9. He sees beings passing away and beings reborn according to their *karma*.

10. With the destruction of the *asava*s, He has of Himself attained and realised release of mind and knowledge in this life and abides in it.

He also possesses four grounds of fearlessness or self confi-

dence (*vaisharadya*) due to which no one in the whole universe can blame Him by saying "You claim to be perfectly enlightened, but here are things that you do not understand". Four *vaisharadyas* are as follows[100] :

1. He knows that He has attained perfect enlightenment and understands all principles and phenomena (*dharma*).

2. He knows that He has destroyed all the *asavas* (intoxicants).

3. He knows that the obstacles to the higher life which He has described, really constitute serious hindrances.

4. He knows that the way, which He teaches for cessation of pain and evil (*dukkha*), really leads to that goal.

Buddha is devoid of ten sins (evils). The ten sins are[101] : 1.Taking life. 2.Theft (taking what has not been given). 3.Sensuality (*Kama*). 4. Lying. 5. Slander (includes 'saying here what one hears there'). 6. Abuse (swearing). 7. Vain conversation. 8. Covetousness. 9. Malice. 10. Scepticism.

In addition to the ten intellectual powers, four grounds of self confidence and devoid of 10 evils, there are eighteen excellent attributes peculiar to a *Buddha*, a Supreme Divine Being. They are called as *avenikadharmas*, which means excellences not possessed or shared by any other being. A *Buddha* is distinguished from all other beings due to these eighteen excellences. They are as follows[102] :

1. He is free from errors and faults.

2. He is not noisy.

3. He never loses mindfulness.

4. His mind is always composed and collected.

5. He has no notion of multiplicity (i.e. He considers the universe under its aspect of unity and not with reference to the diversity of phenomena and objects).

6. His equanimity is not due to want of judgement.

7. His will and resolution never falter.

8. His energy is never diminished.

9. His mindfulness is never relaxed.

10. His concentration always remains the same.

11. His wisdom never fails.

12. His deliverance knows no change.

13. All His actions, performed with the body, are preceded by knowledge and continue to be in accordance with knowledge.

14. All His words and utterances are preceded by knowledge and continue to be in accordance with knowledge.

15. All His thoughts are preceded by knowledge and continue to be in accordance with knowledge.

16. He has absolute and infallible knowledge and insights with regard to the past time.

17. He has absolute and- infallible knowledge and insight with regard to the future.

18. He has absolute and infallible knowledge and insight with regard to the present (times).

The greatness of Buddha is acknowledged by all other beings of the universe because of His deep love and great compassion (*mahakaruna*) for all beings. The Buddha is the best physician who discovered the panacea for the ills that humanity is subjected to.

Devotion to Divine (Buddha)

When a Buddhist finds himself crushed in the life struggle and fails in spite of all his natural egoism, to avert misery, his weary spirit craves for some unfailing source of mercy and sol-

ace. He pays obeisance to Buddha in the following words[103] :

Such, indeed, is the Blessed One

Perfected, fully awakened,

Endowed with knowledge and virtue;

Having walked the right path,

The knower of worlds;

Incomparable guide of willing persons;

Teacher of gods and humans;

Awakened and blessed.

It is believed that faith in the Buddha is the best treasure. For those, who have faith is the gateway to immortality open (*Samyutta Nikaya* I.214). Buddha is adorned with *shraddha*, "All the faults can never in any way be in him; all the virtues are in every way in him established."[104]

As such the grace of the Buddha cannot remove the suffering. By his adoration, the adorer takes him as an ideal or an example. The followers of Mahayana school of Buddhism consider Buddha as a God, a Supreme Reality itself that has descended on the earth in human form for a universal love (*karuna*).[105] Gautama Buddha is believed to be an incarnation of Buddha.[106] Further, many other previous incarnations of Buddha are also believed and are described in the famous *Jataka*s (or stories of the different births of Buddha).[107] But the concept of God in Buddhism is not of a creator God, but as a divine love (*divya karuna*) that out of compassion embodied itself in a human form to remove misery.[108] Hence, he is worshipped for mercy, help or enlightenment. Buddha is also worshipped in the form of Avalokiteshvara, Amitabha, and the future Buddha Maitreya.

To sum up, Buddha, the awakened one, teaches the path of *Nibbana*, state of perfection. *Nirvana* is a state of perfection, every one who attains *nirvana*, attains divinity. Therefore Buddha is

the omniscient embodiment and supreme divine personality and *Nibbana* is real supreme divinity.



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63 *Sumangala-vilasini* I. p. 231.

64 *Ibid;*

65 *Dhammapada*. 192.

66 *Digha Nikaya* II; p. 93.

67 *Anguttara Nikaya* III. 37.

68 *Dhammapada* 178.

69 Warren; H. C.; *Buddhism in Translations;* p. 231.

70 *Ibid;* p. 232.

71 Rhys Davids; *Buddhism;* p. 109 and 110.

72 *Suttanipata; Atthakatha* 782; 783 (verses).

73 *Ibid;* Verse 788.

74 *Dhammapada* 89.

75 *Ibid;* 90.

76 *Samyutta Nikaya* (Nalanda edition); Vol. II; p. 144.

77 *The Path Of Purification;* Tr. by Bhikku Nanamoli; p. 206 ff.

78 *Saddharamalankavatarasutra* (Darbhanaga edition); Lines 22-23; p. 49.

79 Stcherbatsky, T. H.; *The Concept Of Buddhist Nirvana;* Intro. p. 22.

80 Narada Thera; *The Buddha Dhamma;* p. 305-306.

81 Stcherbatsky, T.H.; *The Concept Of Buddhist Nirvana;* Introduction; p. 29.

82 Suzuki, D. T.; *Outlines of Mahayana Buddhism;* p. 296.

83 Narada Thera; *The Buddha Dhamma;* p. 311.

84 Lankavatara Sutra; 66. 6.

85 Narada Thera; *The Buddha Dhamma;* p. 312.

86 Stcherbartsky, T. H.; *The concept of Buddhist Nirvana;* Ind.; p. 30.

87 Suzuki, D. T.; *Outlines of Mahayana Buddhism;* p. 293-294.

Five Skandhas are -- i. Rupa-skandhas; ii. Vinnana-skandha; Vedana-skandha; iv. Sanna-skandha; v. Samkhara-skandha.

Twelve ayatanas (bases) are — (Sense-organs) i. Eye; ii. Ear; iii. Nose; iv. Tongue; v. Body; vi. Mind; vii. Visible objects; viii. Sound ob jects; ix. Smell objects; x. Taste objects; xi. Touch objects; xii. Mental objects.

Eighteen dhatus (elements) are — (Sense-organs) i. Eye; ii. Ear; iii. Nose; iv. Tongue; v. Body; vi. Mind; vii. Visible objects; viii. Sound objects; ix. Smell objects; x. Taste objects; xi. Touch objects; xii. Mental objects; xiii. Visual consciousness; xiv. Auditory consciousness; xv. Nasal consciousness; xvi. Gustatory consciousness; xvii. Tactual con sciousness; xviii. Mind consciousness.

88 Stcherbatsky, T.H.; *The Concept Of Buddhist Nirvana;* Intro. p. 30.

89 Suzuki, D. T.; *Outline of Mahayana Buddhism;* p. 296.

90 Bhikshu Sangharakshita; *A Survey of Buddhism;* p. 465. Har Dayal; *The Bodhisattva Doctrine in Buddhist Sanskrit Literature;* p. 168.

91 Stcherbatsky, T.H.; *The Concept Of Buddhist Nirvana;* Intro.; p. 32.

92 *Khudda Nikaya* IV. 2.

93 *Ibid;* IV. 2.

94 *Mahavagga;* 1. 10. 32.

95 *A Dictionary of Pali Proper Names;* Ed. by G. P. Malasekara; Vol. II; p. 294.

96 Gautam Buddha was a hermit by name Sumeda; who was inspired by Buddha Dipankara; the Ist Buddha of this Bhadha Kappa — *What Buddhism is?* by U. B. A. Khin. p. 4. Refer Appendix for the names of some Buddhas.

97 Joshi, L. M.; *Brahaminism, Buddhism, Hinduism;* p. 92.

98 *Vissuddha Magga.* XII. 2.

99 Edward J. Thomas; *The History of Buddhist Thought;* p. 149.

100 Har Dayal; *The Bodhisattva Doctrine in Buddhist Sanskrit Literature;* p. 21.

101 Rhys Davids, T. W.; *Buddhism;* p. 142.

102 Har Dayal; *The Boddhisattva Doctrine in Buddhist Sanskrit Literature;* p. 21.

103 *Buddha Vandana;* p. 5.

104 Edward Conze; *Buddhist Texts Through Ages;* p. 190.

105 Stcherbasky, T.H.; *The Concept Of Buddhist Nirvana;* Intro.; p. 35.

106 Dwivedi, A. N.; *Essentials of Jainism, Buddhism, Hinduism;* p. 107.

107 Chatterji, S. N. and Dutta, D. M.; *Introduction to Indian Philosophy;* p. 158.

108 Stcherbasky, T.H.; *The Concept Of Buddhist Nirvana;* Intro. p. 35.



4

THE CONCEPT OF DIVINITY IN JAINISM - I

FUNDAMENTALS

Jainism is one of the most ancient religions of the world. Its evidence is found in *Vedas*, which means that it is older than *Vedas*.[1] Therefore, before speaking about the fundamentals as a base of the concept of divinity, a brief note on the historicity of Jainisr is essential.

Jainism literally means the noble path and the faith propounded and preached by *Jina* or *Tirthankara* (the perfect omniscient divine being). *Jina* is one who has conquered the passions (*kashayas*). There had been many *Jinas* or *Tirthankaras* (omniscient) according to the Jain faith. In Jain literature, we observe the names of present, past and future *Tirthankaras* of *Avasarpini* and *Utsarpini kalas*.[2] The names of *Tirthankaras* of Jambudiva of Bharata Kshetra of the present *Avasarpini kala* are :

1. Rishabhadeva, 2. Ajit Nath, 3. Sambhav Nath, 4. Abhinandan, 5. Sumati Nath, 6. Padmaprabh, 7. Suparshva Nath, 8. Chandraprabh, 9.Suvidhi Nath, 10. Shital Nath, 11. Sreyamsa Nath, 12. Vasupujya 13.Vimal Nath, 14. Anant Nath, 15. Dharma Nath, 16. Shanti Nath, 17. Kunthu Nath, 18. Arah Nath, 19. Malli Nath, 20. Munisuvrata, 21. Nami Nath, 22. Arishtanemi Nath, 23. Parshva Nath, and 24. Mahavir.

Thus, Bhagavan Mahavir, the twenty fourth *Tirthankara* is not the founder of Jain faith, but he is a propagator of Jain doctrine which has been existing from times immemorial.[3] Jainism has no beginning or end. It is only propagated by the divine beings, *Tirthankaras* from time to time. It is possible to establish the historicity of some of the *Tirthankaras*. It is evident that Rishabh Dev, the first in the list of twenty four *Tirthankaras*, is mentioned in *Vedic* texts.[4] Rishabh Dev lived about eighty four *lakh Purva*.[5] In *Rig Veda*, *Vishnu Purana*, *Bhagavat Purana*, the word Rishabh is mentioned.[6] The period of Lord Rama coincides with the twentieth *Tirthankara*, Munisuvrat. Lord Rama and Hanuman attained divinity during the same period approximately 11,00,000 years ago.[7] The twenty second *Tirthankara*, Arishtanemi Nath, who attained divinity, is related to Krishna in legend.[8] The existence of the followers of Parshva Nath in the eighth century BC is proved by several passages that occur in Pali canonical texts.

Once Jainism was looked upon as an offshoot of Buddhism, but later scholars came to the conclusion that Jainism is an independent faith.[9] Shri Jyotiprasad Jain has given a number of references which show that Jainism is older than Buddhism.[10] Further, Mahavir is referred to as Nataputta (Jnatraputra) because he belonged to *Nata* (*Jnatra*) clan,[11] and his parents were followers of Parshvanath's tradition.[12] In the *Anguttaranikaya* [13] it is stated :

'The Nigantha Nataputta ... knows and sees all things, claims perfect knowledge and faith ... teaches the annihilation by austerities of the old *karma*, and the prevention by inactivity of new *karma*. When ceases, misery ceases!')

This leads us to conclude that the Jain tradition claims pre-*Vedic* origin. Further Jainism, like Buddhism, does not accept the authority of the *Vedic* revelation. Divinity : Sources in Jain Literature

The concept of divinity is found in the Jain literature (*Agam*) which consists of some sixty texts divided into three groups of works known as *Purva*, *Anga*, and *Angabahya* in the ancient Ardhamagadhi language.[14]

Agam

I. Purva (14 texts), II. Anga (12 texts), and III. Angabahya (34 texts) — a. Upanga (12 texts), b. Chheda Sutra (6 texts), c. Mula Sutra (4 texts), d. Prakirnak Sutra (10 texts), and e. Chulika Sutra (2 texts).

I. The fourteen Purvas (all extinct)

1. *Utpada (Uppada)*, 2. *Agrayani (Agganiya)*, 3. *Virya (Viriya)*, 4. *Astinastipravada (Atthinatthipavaya)*, 5. *Jnanapravade (Nana-p.)*, 6. *Satyapravada (Saccha-p.)*, 7. *Atmapravada (Aya-p.)*, 8. *Karmapravada (Kamma-p.)*, 9. *Pratyakhyanapravada (Pacchakkhana-p.)*, 10. *Vidyinuvada (Vijja-p.)*, 11. *Kalyanavada (Kı llanavada — also known as Avanjha)*, 12. *Pranavada (Panavada)*, 13. *Kriyavishal (Kiriyavisala)*, 14. *Lokabindusara (Logabindusara)*.

II. The twelve Angas

1. *Acharanga-Sutra (Ayaranga-sutta)*; 2. *Sutrakritanga (Suyagadanga)*; 3. *Sthananga (Thananga)*; 4. *Samavayanga (Samaayanga)*; 5. *Bhagavati or Vyakhyaprajnapti (Bhagavai or Viyahapannatti)*; 6. *Jnatradharmakatha (Nayadhammakahao)*; 7. *Upasakadasha (Uvasaga-dasao)*; 8. *Antakriddasha (Antagada-dasao)*; 9. *Anuttaraupatikadasha (Anuttarovavaiya-dasao)*; 10. *Prashnavyakaran (Panhavagaranaim)*; 11. *Vipaka Sutra (Vivagasuyam)*; 12. *Drishtivada (Ditthivaya)* (extinct).

III. a. The twelve Upangas

1. *Aupapatika (Uvavaiya)*; 2. *Rajaprashniya (Rayapasenaijja)*; 3. *Jivajivabhigama (Jivajivabhigama)*; 4. *Prajnapana (Pannavana)*; 5. *Surya-prajnapti (Suriyapannatti)*; 6. *Jambudvipa-prajnapti (jambuddivapannatti)*; 7. *Chandra-*

prajnapti (Chandapannatti); 8. *Nirayavali (Nirayavali)*; 9. *Kalpavatamsika (Kappavadamsiao)* 10. *Pushpika (Pupphiao)*; 11. *Pushpachulika (Pupphachuliao)*; 12. *Vrishnidasha (Vanhidasao)*.

b. The six Chheda *Sutras*

1. *Acharadasha (Ayaradasao)*; 2. *Brihatkalpa (Bihakappa)*; 3. *Vyavahara (Vavahara)*; 4. *Nishith (Nisiha)*; 5. *Mahanisith (Mahanisiha)*; 6. *Jitakalpa (Jiyakappa)*.

c. The four Mula *Sutras*

1. *Dashavaikalik (Dasaveyaliya)*; 2. *Uttaradhyayana (Uttarajjhayana)*; 3. *Avashyak (Avassaya)*; 4. *Pindaniryukti (Pindanijjutti)*.

d. The ten Prakirnaka *Sutras*

1. *Catuhsharana (Causarana)*; 2. *Aturapratyakhyana (Aurapacchakkhana)*; 3. *Bhaktaparijna (Bhattaparinna)*; 4. *Samstaraka (Samthara)*; 5. *Tandulavaicharika (Tandulaveyaliya)*; 6. *Chandravedhyaka (Chandavijjhaya)*; 7. *Devendrastava (Devindatthava)*; 8. *Ganividya (Ganivijja)*; 9. *Mahapratyakhyana (Mahapacchakkhana)*; 10. *Virastava (Viratthava)*.

e.The two Chulika *Sutras*

1. *Nandi-Sutra (Nandi-sutta)*; 2. *Anuyogadvara Sutra (Anuogaddarasutta)*.

Shvetambar tradition of Jains accepts 45 texts namely, 11 *Anga*s (*Drishtivada anga* is extinct), 12 *Upangas*, 6 *Chheda Sutra*s, 4 *Mula Sutra*s, 10 *Prakirnaka Sutra*s and 2 *Chulika Sutra*s. While Digambar Jain tradition does not admit that any of these have survived in authentic form. However, Digambar Jains have luminous works namely, *Shatkhandagama*, *Kashayaprabhrita*, (Prof. Padmanabha S. Jaini considers these two as canonical works), *Pravachanasara*, *Samayasara*, *Niyamasara*, *Panchastikaya*, *Ashtapahuda*, *Padmapurana*, *Mahapurana*,

Harivamshapurana etc. Besides these works, the vast Jain literature also includes *Niryuktis, Bhashyas, Churnis, Tikas* and other texts and works.

Fundamentals

Essence of Jainism and divinity may be summed up under seven fundamental principles (*tattvas*).[15] *Tattva* is an abstract noun used in general because '*tad*' is a pronoun. *Tattva* means a thing (or substance) as it is. Seven fundamental principles are *jiva* (living being) and the potential divine, *Ajiva* (non-living and non-divine substance), *Asrava* (influx of *karma*), *Bandha* (bondage in this wheel of life), *Samvara* (stoppage of the influx of *karma*), *Nirjara* (removal of the accumulated *karma*) and *Moksha* (liberated state).[16] This classification of the fundamental principles into seven principles is metaphysical with overtones of spiritual values of divinity.[17]

1. Jiva

The word *jiva*, *atman*, *appa* is commonly used for self or soul in Jainism, though several other words, like *prani*, *bhuta*, *sattva*, *vijna*, *Veda*, *cheta*, *jeta*, etc. are also used.[18] *Jiva* as an eternal entity is a presupposition in Jain philosophy. Regarding the existence of the self, it is often argued by some non-Jains that self is non-existent like a flower in the sky because it is not directly perceived as is the case with a *ghata* or pitcher.[19] Lord Mahavira refuted the arguments and said "O Gautama! the soul is *pratyaksha*, for that in which your knowledge consists is itself soul." It is *pratyaksha* owing to the *aham pratyaya*, the realisation of self.[20] And what is directly perceived or experienced needs no other proof, such as happiness and misery. The existence of soul can be inferred. Further Mahavir, the Omniscient, said to Gautama that soul exists because, "It is my word, O Gautama."[21] The sense and body are different from soul. The sense organs are like the wisdom through which the soul sees, just as Devadatta perceived the external world through the windows.[22] From the

nishchaya naya, the soul is different from body. In *Sthananga Sutra*, we get the description of the soul as one. [23] This does not mean that the soul is one as in the *advaitic* sense. [24] If the soul were one, then "O Gautama, there would be no pleasure, pain, bondage and liberation."[25] The individual souls are different like *kumbhas*. The *jiva* is endowed with energy, exertion, action, power, effort and vigour.[26] The soul is pure and perfect from noumenal point of view while from phenomenal point of view soul is characterised by the *upayoga*. [27] Thus, the existence of the self is justifiable on the ground that self is endowed with qualities viz., remembrance (*smriti*), desire for knowledge (*jijnasa*), desire for activity (*chikirsa*), desire for movements (*jigamisa*) and doubt (*samshaya*) etc.[28]

Jiva is also described as possessing of *Dravya pranas*, (material vitalities or life force). They are *Indriya prana*[29], *Bala prana*[30], *Ayu prana* (age) and *Svashocchavasa* (respiration)[31]. The *Bhava pranas*[32] (immaterial vitalities) viz., belief or faith (*darshan*), knowledge (*jnana*), conduct (*charitra*), and power (*virya*) are possessed by all *jivas*. *Panchastikaya* describes the *atman* as the agent of its own *bhavas*. But, it is not the agent of the *pudgala karmas*.[33] The *jiva* is the doer (*karta*) and enjoyer (*bhokta*). As the potter considers himself the maker of the pot, so also the mundane soul considers itself as a dynamic agent of action or the doer of activities.[34] From *nishchaya* point of view, *jiva* is a doer of *shuddhabhava* (pure thought) and from *Vyavahara naya* it is the doer of *pudgala karmas*.[35]

The defining characteristic of a soul is *jivatva* which means '*chetana*'. Consciousness (*chetana*) consists of knowledge and intuition (*jnana* and *darshana*). '*Darshana*' is named as '*nirakara upayoga*', while '*jnana*' is called '*sakara upayoga*'. *Jnana-upayoga* is of two kinds : *svabhava-jnana* (natural knowledge) and *vibhava-jnana* (non natural knowledge).[36] *Svabhava-jnana* is pure. perfect, divinity and innate attribute of soul which is

Kevala-jnana (omniscience). *Kevala-Jnana* is not destroyed by any means.[37]

Vibhava-jnana is of two types viz., right knowledge and wrong knowledge. Right knowledge is further divided into four types.[38]

1. Sensory knowledge (*mati-jnana* or *abhinibhodhika jnana*).

2. Scriptural knowledge (*shruta-jnana*)

3. Limited direct knowledge or clairvoyance (*avadhi jnana*).

4. Direct knowledge of mind (*manah-paryaya-jnana*).

Wrong knowledge is of three kinds[39] :

1. Sensory wrong knowledge (*kumati-jnana*)

2. Scriptural wrong knowledge (kushruta *jnana*)

3. Limited direct wrong knowledge or wrong clairvoyance (*vibhanga-jnana*).

When knowledge obscuring *karma* (*jnana*varniya *karma*) is destroyed, the pure knowledge or divinity shines forth. Thus, knowledge is divided into eight kinds.

1. Perfect or natural knowledge (keval-*jnana*)

2. Right sensory knowledge (*mati-jnana*)

3. Wrong sensory knowledge (*kumati-jnana*)

4. Right scriptural knowledge (*shruta-jnana*)

5. Wrong scriptural knowledge (*Kushruta-jnana*)

6. Right limited and direct knowledge or clairvoyance (*Avadhi-jnana*)

7. Wrong limited and direct knowledge or wrong clairvoy ance (*Vibhanga jnana*)

8. Direct knowledge of mind (*manah-paryaya-jnana*).

Darshana-upayoga is also of two types; Natural or divine intuition (Svabhava *darshana*) and non-natural intuition (*vibhava-darshana*). Natural intuition is divinity, perfect and innate attribute of soul. Non-natural one is said to be of three kinds :

1. Visual intuition (*chaksur-darshana*)
2. Non-visual intuition (*achaksur-darshana*)
3. Limited direct intuition (*avadhi-darshana*)

When intuition obscuring *karmas* (*darshanavaraniya karma*) is destroyed, the perfect intuition (divinity) shines. Thus, *darshana* is divided into four kinds :

1. Perfect or natural or divine intuition (*kevala-darshana*).
2. Visual intuition (*chaksur-darshana*)
3. Non-visual intuition (*achaksur-darshana*).
4. Limited direct intuition (*avadhi-darshana*).

According to *vyavahara naya* (practical point of view), the general characteristics of *jiva* are said to be eight kinds of *jnana* and four kinds of *darshana* and but according to *nishchaya naya*, the characteristics of *jiva* are pure *jnana* and *darshana*.[40] Thus, *jnana* and *darshana* are the attributes of *atma* just as both heat and illumination are attributes of fire.[41]

In *Bhagavati Sutra* the classification of soul is done according to its different modes. They are : 1. *Dravya-atma*, 2. *Kashaya atma*, 3. *Yoga-atma*, 4. *Upayoga-atma*, 5. *Jnana-atma*, 6. *Darshan-atma*, 7. *Charitra-atma*, 8. *Virya-atma*.[42]

Further, in several Jain texts three forms of the self are distinguished : l. *Bahiratman* (the external self), 2. *Antaratman* (the internal self), and 3. *Paramatman* (the highest self, divinity).[43]

The external self, out of ignorance and attachment, takes the body for the self. This identification of the soul with physical body and external objects is a hindrance to the liberation.[44] The

internal self, is aware of the difference between the self and physical body etc. The self is free from lust and attachment and is on the way to liberation.[45] When a self annihilates all its *karmas* and attains divinity or omniscience, such a self is called *Paramatma*.[46] Acharya Kundakunda observes that the knower of true self, free from delusion is *Paramatma*.[47]

Jiva is without colour, taste and form and exists eternally. *Jiva* engages itself in activity and activity brings in the *karm*ic matter. It is because of its association with the *pudgala* or *karm*ic matter that *jiva* becomes visible. When the soul is embodied, it is effected by the physical environment in different ways. This entanglement in the wheel of *samsara* is beginningless. The end is liberation (*Moksha*) which the soul attains after annihilating all the *karma*.

An obvious classification of living beings into two classes distinguishes the liberated beings from those in the course of transmigration; the former is called *mukta jiva* (liberated being) and the latter is [48] the *samsarin* or *amukta jiva* (non-liberated being). When the soul is freed from all impurities it moves upward to the end of *loka*.[49] While a soul covered by *karma* transmigrates in the world.

The *samsari jivas* or the transmigrating souls are of two kinds; those with minds (*samanaska*) and those without minds (*amanaska*).[50] The possessor of mind is called *sanjni*.[51] The amanaska *jiva* is *asanjni*. The mind is *anindriya*.[52] The mind is either physical (*dravya*) or psychical (*bhava*). The physical mind is nothing but material atoms transformed into the form of mind.[53] The psychic mind is the mental states. According to Jainism, there are infinite *jivas* in the universe and a *jiva* has innumerable *pradeshas*.[54] By the contraction and expansion of *pradesha*, the soul occupies the space like the light from a lamp.[55] The soul becomes equal in extent to a small or a large body by contraction and expansion.[56] Hermann Jacobi remarks that Jains have a tenet of the size of the soul which is not shared by other faith.[57]

The embodied souls or potential divine have been classified on the basis of various principles like a status and the number of sense-organs possessed by them. The *samsari jivas* are divided into two classes viz., mobile (*trasa*) and immobile (*Sthavara*).[58] The *trasa jivas* are again divided into five sensed, four sensed, three sensed, and two sensed *jivas*.[59] While immobile souls, one sensed *jivas*, are divided into five categories[60] : 1. *Prithvikaya* (earth-bodied), 2. *Apkaya* (water-bodied), 3. *Tejakaya* (fire-bodied), 4. *Vayukaya* (air-bodied), and 5. *Vanaspatikaya* (vegetables).

Those *jivas* that posses five sense-organs viz., those of touch, taste, smell, sight and hearing are called five-sensed *jivas*[61] like men, etc. Those possessing four sense-organs, viz., those of touch, taste, smell and sight are known as four-sensed souls[62] like bee etc. Those having three sense-organs, viz., those of touch, taste and smell are known as three sensed souls[63] like ant etc. Those who possess only two sense-organs, viz., those of touch and taste are called two-sensed *jivas*[64] like worm, tectile etc. Those who possess only one sense organ viz., that of touch are called (*ekendriya*) *sthavara* like earth, water, fire, air and vegetables. The *sthavara* and *trasa jivas* are either gross (*badara*) or fine (*sukshma*). Again they are either developed (*paryapta*) or undeveloped (*Aparyapta*).

The *samsari-atma*, because of its association with *karma* wanders in four states of existence namely human, celestial, *tiryancha* and naraki. Human beings are divided into two categories. Those who are fully grown up (*paryapta*) and those who are infirm or not fully developed (*Aparyapta*). Celestial beings are *devas* so born in that state as a result of their auspicious *karma* (*punya*). However, they are *devas* but not adorable[65], since they are *samsari -jivas*, yet to be liberated. *Tiryancha* beings are animals while *narakiyas*, infernal beings, are result of their evil *karma* (*paap*). *Jiva* is a *nitya dravya* (eternal substance). Its *paryayas* (modes) change but the essential characteristic viz., consciousness remains unchanged.[66] Further, a *jiva* is subject to *utpada*-

vyava-dhrauvya i.e. origination, decay and permanence.[67] Origination is the attainment of other modes by the souls or other substance by means of external and internal causes, without giving up their essential characteristics. Besides *jivastikaya*, *pudgalastikaya*, *dharmastikaya*, *adharmastikaya*, *akashastikaya* and *kala* are eternal and these are called as *shad-dravyas*.[68] *Pudgala*, *dharma*, *adharma*, *akasha* and *kala dravyas* constitute the *ajiva* category.

II. Ajiva (Non-divine)

Ajiva the second fundamental (principle) of Jainism is the non-conscious. *Ajiva* is of two kinds : *rupi ajiva* (non-living substance with form) and *arupi ajiva* (non-living substance without form). *Pudgala* is *rupi ajiva* while *dharmastikaya*, *adharmastikaya*, *akasha*stikaya and *kala* are *arupi ajiva*.

Pudgala

Pudgala is a process of *pud* (combination) and *gala* (disassociation).[70] It has form.[71] *Pudgala* stands for the material substance which undergoes modifications through disassociation and combination.[72] It has the characteristics of touch (*sparsha*), taste (*rasa*), smell (*gandha*) and colour (*varna*).[73] The manifestations of *pudgala* are found in the form of sound, union, fineness, grossness, figure, divisibility, darkness, shade or image, sunshine and moonlight.[74] It consists of innumerable and indefinite parts as we consider the different molecular combination.[75]

The indivisible elementary particle of matter is atom (*anu*). It has got only one *pradesha* because the criterion of *pradesha* itself is based on *anu*. One atom necessarily occupies one *pradesha* . But, it is not necessary that one *pradesha* would always be occupied by one atom only, because of the contraction and expansion of atom in molecules (*skandha*). When any molecule is dissolved into smallest possible atoms, the atoms so obtained are called effect-atoms (*kriya-paramanu*). These atoms, which cause the formation of four root matters earth, water, fire

and air are called cause-atoms (*karana-paramanu*). According to Jains, there are no distinct and separate atoms of earth, water etc.[76] *Skandha* is formed by *bheda* (disassociation) by *sanghata* (combination or by disassociation and combination simultaneously.[77]

Dharmastikaya

It is a substance (*dravya*) which is the medium of motion.[78] It is fixed, eternal and without form. The universe (*loka*) is the place of the *Dharmastikaya*.[79] It exists in the entire universe without leaving any inter spaces as oil in the sesame seeds points.[80] It is inactive (*nishkriya*) having passive conditions (*upagrahaka*) because it helps to create the condition of movement.[81] In itself it produces no local change, but it is indispensable preliminary conditions for movement (*Gamanasahakari*) of *jiva*s and *pudgala*s.[82] *Dharmastikaya* helps the movement just as water helps the movement of fish by its mere presence.[83]

Adharmastikaya

This substance as the medium of rest is permanent, fixed and without form.[84] It pervades through the whole of universe.[85] The innumerable points of *Adharmastikaya* exist in the *loka* without leaving any inter space as oil in the sesame seeds.[86] *Adharmastikaya dravya*, like *Dharmastikaya* is only a medium and in itself produces no local change. *Adharmastikaya* helps (the *jiva* and *pudgala*) to rest (*sthana sahayakari*), being in passive condition as the shade of a tree for the travellers to rest.[87]

Akashastikaya

It is a substances which accommodates other substances like *jiva*, *pudgala*, *dharma*, *adharma* and *kala*.[88] It is eternal, all pervasive and has no form.[89] *Akasha* is divided into two forms : *lokakasha* (limited space) and *alokakasha* (limitless beyond).[90] That which is beyond *lokakasha* is called *alokakasha*.[91] In this

alokakasha, no substances exists. Space is self supported and is capable of allowing space to other five *dravyas* in the *loka*.

Kala

It is a substance in which the movement of the object would be experienced. It is eternal and devoid of form.[92] Nemichandra Muni defines the time from two stand points. Time from the phenomenal point of view, *vyavahara-kala*, is that which helps to produce the changes in the substances and which is known from modification (*parinama*) produced in substance, while paramarthika *kala*, real *kala*, is understood from continuity (*vartana*).[93] *Kala* is nothing but an auxiliary cause of change, *vartana*. Ordinarily, *kala* is understood as hours, minutes etc. by which we call a thing to be old and new according to the changes produced in the same. These two types of time are termed as *kala* and *samaya* respectively. *Kala* is four types : 1. *Pramana kala* (measurable time), 2. *Yathayunirvritti kala* (life span time of a *jiva*), 3. *Marana kala* (moment of death), and 4. *Adhakala* (time relative to the movements of the sun and the moon).

Kala is not one substance but innumerable substances which are eternal and indivisible. While *samaya* has beginning and end and connotes hour, minute, seconds, etc. The *Kala* is[95] :

Very much *sukshma* (indivisible) *kala* = *Samaya*

Asankhyata Samaya = *eka* (one) *Avalika*

256 *Avalika* = one *Shullakabava*

17 more *Shullakbhava* = one *Shvasocchvasa*

7 *Shvasocchvasa* = one *Stok*

7 *Stok* = one *Lava*

77 *Lava* = one *Muhurta*

3773 *Shvasocchvasa* = one *Muhurta*

48 Minutes = one *Muhurta*

2 *Ghadi* = one *Muhurta*

65536 *Shullakbhava* = one *Muhurta*

1,67,77,216 *Avalika* = one *Muhurta*

30 *Muhurta* = one *Ahoratra*

15 *Ahoratra* = one *Paksha*

2 *Paksha* = one *Masa*

2 *Masa* = one *Ritu*

6 *Masa* = one *Ayana*

12 *Masa* = one *Varsha*

5 *Varsha* = one *Yuga*

84 *Laksha Varsha* = one *Purvardh*

84 *Laksha Purvardh* = one *Purva*

70560 *Arab Varsha* = one *Purva*

Asankhyata Varsha = one *Palyopama*

20 *Kotakoti Palyopama* = one *sagaropama*

20 *Kotakoti sagaropama* = one *Utsarpini*/one *Avasarpini*

20 *Kotakoti sagaropama* = one *Kalachakra*

Ananta Kalachakra = one *Pudgala Paravartan Kala*

III. Asrava

The *Jiva* (potential divine) experiences, pleasure, pain, life and death through the association of *pudgala*.[96] Owing to the presence of the internal causes of *karmas*, which produce the feelings of delight and anguish, and in consequences of the ripening of external causes, such as objects, the disposition of agreeableness or affliction is pleasure or pain.[97] A worldly soul draws in a minute *karmic* matter in consequences of the activities of mind, body and speech and experiences their results.[98]

The inflow of *karm*ic particles into the self through the activity (*yoga*) is *asrava*. The main cause of *asrava* is desire, aversion and illusion.[99] The *karm*ic *pudgala*s flow into the self like, the flowing of water into the boat when there is a hole in it. Wrong belief, vow-lessness, negligence, passions, and psycho-physical vibration lead to *Asrava*.[100]

Asrava is of two types, viz., *dravya-asrava* and *bhava-asrava*. *Dravya-asrava* means the material inflow of *karma* and psychical (thought activities) inflow of *karma* is *bhava-asrava*.[101]

Yoga and *kashaya* leads to *asrava*. *Yoga* is an action of body, speech and mind.[102] While *kashaya* (passion) constitutes anger, pride, deceit, greed.[103] The five senses (touch, taste, smell, sight and hearing), four passions (anger, pride, deceitfulness, and greed), and the five types of vow-lessness (killing, false speech, stealing, unchastity and attachment) with *yoga* are the causes of *asrava*.[104] The twenty five activities[105] that can be construed as the consequences of *asrava* are :

1. *Samyaktvakriya-kriya* which being of the form of homage paid to a deity, a preceptor or a scriptural text nourishes *Samyaktva*.

2. *Mithyatvakriya-kriya* which is of the form of homage paid to a passion-ridden deity and which results through the instrumentality of *Mithyatvamohaniya-karma*.

3. *Prayogakriya-kriya* of the form of a bodily operation like coming, going etc.

4. *Samadanakriya-kriya* of the form of an inclination towards worldly enjoyment on the part of one who has renounced the world.

5. *Iryapathakriya-kriya*-which causes either the bondage or the experiencing of *iryapathakarma* that is, *karma* of a duration of one *samaya*.

6. *Kayikikriya*-undertaking some endeavour that is, getting ready to perform some job with an evil mental feeling.

7. *Adhikaranikikriya*-getting hold of the instruments of violence.

8. *Pradoshikikriya*-action undertaken under the impulse of anger.

9. *Paritapikikriya*-action of the form of inflicting pain on the living beings.

10. *Anatipatikikriya*-action of the form of depriving the living beings of their *prana*s or vital elements.

11. *Darshanakriya*-under the influence of carelessness the tendency to view lovely forms.

12. *Sparshanakriya*-carelessness with the tendency to touch things that are open to touch.

13. *Pratyayikikriya*-the-foregoing of new weapons.

14. *Samantanupatanakriya*-to evacuate, urinate, etc., at a place frequented by women, men, animals etc.

15. *Anabhogakriya*-to seat one's own body etc., at a place not properly inspected and not properly cleansed of dust.

16. *Svahastakriya*-to do oneself what is to be done by someone else.

17. *Nisargakriya*-to give consent to an evil performance.

18. *Vidaranakriya*-to make public an evil act performed by someone else.

19. *Ajnavyapadikikriya* or *Anayanakriya*-because of one's own capability to follow a scriptural injunction to preach something contrary to this injunction.

20. *Anavanakshakriya*-out of roguisheness or lethargy to evince disregard for an injunction laid down in scriptures.

21. *Arambhakriya*-to indulge in acts like wounding, beating, killing and to take joy in the same when performed by others.

22. *Parigrahikikriya*-action undertaken with a view to preventing the destroying of one's acquisitions.

23. *Mayakriya*-to deceive others in respect of qualifications like *jnana*, *darshaṇa* etc.

24. *Mithyadarshanakriya*-if there be a person who indulges in himself performing and making others perform acts befitting a *mithyadrishti*, then to praise him by saying to him, 'Yes, you are right,' and thus to further confirm him in his *mithyatva*.

25. *Apratyakhyanakriya*-under the influence of the *karma*s destructive of *samyama* or discipline not to refrain from performing evil acts.

Asrava depends on the basis of intensity or feebleness of mind, intentional or unintentional nature of action, the substratum and its peculiar potency.[106] We observe in the *Uttaradhyayana Sutra* that *asrava* is of two types, namely, *punya asrava* and *paap asrava*.[107]

Punya and paap (Non-divine)

Punya (merit) is an *asrava*, inflow of auspicious *karm*ic particles and *paap* (demerit) is an *asrava*, inflow of inauspicious *karma*. The auspicious *yoga* is *asrava* or cause-of-bondage in the case of *punya* or good *karma*s.[108] And likewise the inauspicious *yoga* is *asrava* in the case of *paap* or evil *karma*s. Acharya Devendra Muni observes-"The auspicious and inauspicious tendencies of *atman* are *bhava-punya* and *bhava-paap*. As the results of atmic tendencies, the *karma-pudgala*s gets connected with the *atman*, they are called as *dravya-punya*s and *dravya-paap*s. Hence the tendencies of *-atman* are *bhava-punya* and *bhava-paap*, while the *dravya-punya* and *dravya-paap* are *pudgala*s-*ajivatattva*.[109]

The nine types of *punya* are : 1. *Anapunya*, 2. *Panapunya*, 3. *Vastra*, 4. Palace *punya*, 5. *Shayan punya*, 6. Mind *punya*, 7. Speech *punya*, 8. Body *punya*, 9. *Namaskara punya*.[110] *Punya* can be acquired by giving food, water, medicine, to needy persons to have good feeling for everyone, to speak politely, etc. Thus, virtuous activity is the cause of *punya*.[111]

Demeritorious *karma*s are *paaps*.[112] The main eighteen types of *paap*s are (i) *Himsa* (violence), (ii) *Mrisha* (to tell a lie), (iii) *Chaurya* (theft), (iv) *Abrahmacharya* (non-celibacy), (v) *Parigraha* (covetousness), (vi) *Krodha* (anger), (vii) *Mana* (pride), (viii) *Maya* (deceit), (ix) *Lobha* (lust or greed), (x) *Raga* (attachment), (xi) *Dvesha* (aversion), (xii) *Kalaha* (to make dispute), (xiii) *Abhyakhyana* (to nickname anybody; to call bad names), (xiv) *Paishunya* (back-biting), (xv) *Para-ninda* (to blame), (xvi) *Rati-Arati* (*Rati* means inclination towards demerit and *arati* denotes non-inclination towards auspicious deeds), (xvii) *Mayamrisha*vada (deceitful lie), (xviii) *Mithya darshana* (delusion).[113]

There are two kinds of *punya*.[114] They are : 1) *Punyanubandhi punya* - this type of *punya* (merit) is virtuous both in operation (*udaya*) and result (*phalabhoga*). It paves the way to salvation to *jiva* and 2) *Paapanubandhi punya*-this is a *punya*, which gives joy to *jiva*, during operation, but leads it towards wrong deeds. Like *punya*, *paap* is also of two kinds.[115] They are : 1) *Paapanubandhi paap* : it leads to sorrow and miseries in present experience and in the future, 2) *Punyanubandhi paap* : it leads to suffering and misery in present experience but brings in meritorious *karma*s for the future.

Acharya Kundakunda observes in *Samaya*sara[116] "Those who are outside the presence of *para*martha or supreme self, through their ignorance — not knowing that — virtue leads to *samsara*, desire the same with the belief that will lead to *Moksha*." Acharya Bhuvan Bhanu Surishwar observes that *punya* is regarded as *upadeya* (acceptable) and *paap* is regarded as *heya*

(abandonable). some *acharya*s regard *punya* as *heya* (abandonable) or *jnyeya* (knowable). Acharya Kundakunda observes that *punya* is compared with golden fetters and *paap* with iron fetters, but both are redundant for the seeker of freedom and form the shackles of *samsara*.[118] According to behavioural point, *punya* can be viewed as better than *paap*. With the result of *paap*, *jiva* has to bear the agonies of hell, and many kinds of miseries and pains, disfame etc. While as the result of *punya*, *jiva* gets the joyful heaven-life and fame, pleasure etc. A traveller after a long and arduous journey under a hot sun gets relief under a tree. *Jiva*, during the long rigorous journey of his mundane life, feels relief under the effect of *punya*. Hence, *punya* may be regarded as better and self-smoothing. In spite of these differences, both *punya* and *paap* result in bondage and hence are the impediments in attaining the divinity.

IV. Bandha :

The inflow of the *karma* leads to *bandha* (bondage). Acharya Kundakunda points out that impure self attracts the *karm*ic matter on account of *yoga*, desire, hate, and delusion, etc.[119] *Bandha* is the association of *karm*ic matters with soul. *Bandha* may be considered as of two types : 1) *Dravya bandha* and 2) *Bhava bandha*. *Dravya bandha* is the bondage that is due to the influx of *karm*ic particles into the soul. *Bhava bandha* refers to the psychic states that leads to the involvement in this wheel of life.[120]

Jain texts[121] enumerate the five causes of bondage :

1. *Mithya-darshana* — perversity of vision or wrong faith, 2. *Avirati* — lack of renunciation, 3. *Pramada* — spiritual inertia or carelessness, 4. *Kashaya* – passions, and 5. *Yoga* — psycho-physical vibrations.

1. *Mithyatva* — It consists in reverse or contrary belief and lack of metaphysical knowledge. Due to wrong belief, a person

considers non-living as living matter and exposes his belief in pseudo deities (*Ku-deva*), pseudo-religion (*ku-dharma*), pseudo saints (*ku*-guru) and public follies (*loka-mudhata*).

2. *Avirati* — Vow-lessness means lack of control over five senses and mind. One wants to enjoy sensual pleasures and has no inclination towards renunciation.

3. *Pramada* — Negligence is the lack of enthusiasm towards the spiritual progress.

4. *Kashaya* — Passions are the root cause of misery, pain and agony to *jiva*. They are cause of transmigration. Sayyambhava Suri said — 'The uncontrolled passions keep the root of transmigration fresh and due to them it cannot dry.'[122]

5. *Yoga*-The vibrations caused in *atmapradesha*s, due to mental, vocal and bodily movements, is called *yoga*. According to Jain philosophy, *jiva* can attain *nirvana* (salvation) only after the destruction of *karm*ic filth with the yogic practice movements.

Bandha is of four kinds, the *prakriti bandha* (nature), the *sthiti bandha* (duration), the *anubhaga bandha* (intensity) and the *pradesha bandha* (mass).[123] The *prakriti* and *pradesha* bondage (*bandha*) result from the activities of thought, speech and body, while the *sthiti* and *anubhaga* bondage result from the conditions of attachment and aversion.[124] *Bandha* depends upon *asrava* which is the cause. Thus, *asrava* and *bandha* are correlated as cause and effect.

We have seen that the *karma* is the hindrance in the path of liberation. Now we shall discuss about *karma*.

Karma : Impediments to Divinity

The word *karma* is derived from the root kr which means to act, to make, to do, a deed or action. Any action, either physical or mental is called *karma*. Dr. H.V. Glasenapp observes that *karma* does not here mean "deed, work" nor visible mystical force

(*adrishta*), but a complexus of very fine matter, imperceptible to the senses, which enters into the soul and causes great changes in it. The *karma*, then, is some thing material (*karmapudgalam*), which produces in the soul certain conditions, even as a medical pill which, when introduced into the body, produces therein manifold effects.[125]

Karma in Hinduism and Buddhism

Karma has an important place even in Hinduism. The word *karma* occurs in *Rig Veda* at many places; in some passages it means "exploits"; in some other passages it means religious work, such as *yajna*, sacrifice. In the *Atharva Veda*, *karma* refers to good works (*sukritani*).[126] Further, the word *karma* in the *Shatpatha Brahman* seems to refer to the idea of retribution.[127] We observe in *Chhandogya Upanishad* that the persons having good *karma* will get good birth, comfortable life and pleasure and those possessing bad *karmas* will get evil birth, discomfortable life and misery.[128] *Karma* survives after the death. [129]

In Buddhism the concept of *karma* was advanced to explain the origin and causes of suffering. The beings are described as inheritors of their *karma*; *karma* makes their destiny; *karma* is their friend and *karma* is their shelter.[130] Further we observe in the *Visuddhimagga*, "A mere phenomenon it is a thing conditioned which rises in the following existence. But not from previous life does it transmigrate there, and yet it cannot rise without a previous cause."[131]

Karma in Jainism

The *karmic* matter envelops the soul but does not destroy the real nature of the soul, i.e. divinity. The *karmic* bondage is subtle, yet material in nature. These particles vitiate the purity of soul which is called *karmavargana*. *Jiva* attracts *karmavargana* by the activity, namely body, speech and mind. The *karmic* encrustation with the *jiva* is due to the activities and these activities

are in turn specified by the *karm*ic encrustation. Thus, the *karm*ic particles of encrustation and the *yoga* of the *jiva* are mutually interactive. *Karma* and the tendency to activity are intimately related with each other with the mutually casual relation.[132]

The law of *karma* is based upon the principle of causality. It is worth while to note the observations of C.R. Jain[133] : "The law which regulates the action of *karmas* is based upon the principle of cause and effect, so that the saying 'as one sows as must he reap', presents the whole doctrine in a nutshell. Every action, whether mental or physical, is a sowing of the seed, or in the technical language of the Hindu Philosophy, an engendering of *karma*. In the act of sowing the seed, or engendering the *karma*, the soul has the choice of acting or refraining from action, but when once the seed is sown or *karma* engendered, its freedom is replaced by an inevitable liability to bear its consequences. The harvest which is sown must be reaped, gathered and assimilated in its unabated fullness. That is what constitutes the bondage of the soul. *Karma*, therefore, is a kind of force which compels the soul to bear the consequences of its right or wrong actions, and this force originates in the very action itself which is performed by the soul and the very moment of its performance."

The *dravya karma* is nothing but the particles of *karm*ic matter. It is material in nature and enters into the self. The psychical *karma* is mostly the thought activity of mind. The psychical effects and states produced by the association of physical *karma* are known as psychical. They are mutually interactive from beginningless time.[134] The physical *karma* (*dravya karma*) and the psychical *karma* (*bhava karma*) are mutually related to each other as cause and effects.[135]

The Relation of Divine and Karma

The divine soul is immaterial and *karma* is material in nature. The empirical soul is involved in the wheel of transmigration from the beginningless time. In the *Karma Grantha*, we ob-

serve — "As heat can unite with iron and water with milk, so *karma* unites with the self."[136] In *Tattvarthasara* it is stated that the mundane self is obscured by *karm*ic matter from the beginningless time, and on account of its bondage with the *karma*s, the self is united like the gold and silver when melted together, to become one mixture.[137] Though the soul is pure and potentially divine yet it becomes subject to the *karm*ic matter. *Karma* covers the self as the cloud covers the light of the sun.

Jiva in bondage gets the encrustation of *karma* more and more due to *mohaniya karma*.[138] *Mohaniya karma* is a *karma* which hinders the right belief. In *Bhagavati Sutra*, we observe that *jiva* suffers and misery is involved to suffer more misery, but the *jiva* free from attachment aversion and misery does not experience misery. The sorrows afflict those *jiva*s which suffer from sorrow, through passion and the increase of misery. The souls that are free from misery do not attract sorrow.[139]

Technology of karma

Karma in the soul can be contemplated from four points of view[140] : 1. According to the manner of their effect (*prakriti*), 2. According to the duration of their effect (*sthiti*), 3. According to the intensity of their effect (*rasa*), and 4. According to their quantity, i.e. according to the number of their *pradesha*s.

Nature (manner) of *karma (prakriti)*[141] :

There are eight fundamental (*mulprakriti*) *karma*s :

1. *Jnanavaraniya karma*, the *karma* which obscures knowl edge.

2. *Darshanavaraniya karma*, the *karma* which obscures the cognition or intuition.

3. *Vedaniya karma*, the *karma* which produces the feeling of joy and grief.

4. *Mohaniya karma*, the *karma* which obstructs belief and conduct.

5. *Ayush karma*, the *karma* which determines the duration of life.

6. *Nama karma*, the *karma* which gives the various favours of individuality.

7. *Gotra karma*, the *karma* which destines family surrounding.

8. *Antaraya karma*, the *karma* which hinders the *jiva* in his capability of resolution and enjoyment.

Out of these eight *karmas Jnanavaraniya, Darshanavaraniya, Mohaniya* and *Antaraya karma* are the *ghati karmas*, because they obscure the inherent nature and capability of the soul.[142] *Vedaniya, Ayu, Nama* and *Gotra karmas* are *aghati karmas*[143] because they neither affect the original capacity of the soul nor do they obscure the capacity. As soon as the four *ghati karmas* are destroyed one can attain the stage of Arihant Divinity.[144] *Siddha*hood is attained only after destroying both the *ghati* and *aghati karmas*, where upon all the *karmas* are annihilated.[145] *Ghati karmas* are of two kinds[146] viz., *Sarvaghati karma* (completely obscuring *karma*) and *Deshaghati karma* (partially obscuring *karma*).

The aforesaid *mulaprakritis* can be further divided into one hundred and fifty eight *uttaraprakritis* in *Satta* (existence).[147]

A. *Jnanavaraniya Karma* — Divided into five types[148] :

1. *Mati-jnanavarana karma* which causes the obscuring of knowledge transmitted through the senses.

2. *Shruta-jnanavarana karma* which produces the obscuring of knowledge acquired by scripture, etc.

3. *Avadhi-jnanavarana karma* which hinders transcendental knowledge of material things.

4. *Manahparyaya-jnanavarana karma* which hinders transcendental knowledge of the thoughts of others.

5. *Kevala-jnanavarana karma* which obscures the omniscience inherent in the *jiva* by natural disposition.

B.*Darshanavaraniya Karma* : It is divided into nine types[149] corresponding to the four types of perception and five kinds of sleep:

1. *Chakshudarshanavaraniya* which covers the eye perception.

2. *Achakshudarshanavaraniya* which veils non-eye intuition.

3. *Avadhidarshanavaraniya* which produces the hindrance of transcendental undifferentiated cognition of material things.

4. *Kevala darshanavaraniya* which covers the pure and perfect intuition.

5. *Nidra* produces light and easy sleep.

6. *Nidra-nidra* creates deep slumber with difficulty in awakening.

7. *Prachala* causes a sleep while sitting or standing. It is a form of stupor.

8. *Prachala prachala* given intensive sleep while sitting, standing or walking. We may consider this as somnambulistic.

9. *Styanarddhi* induces deep sleep while walking and doing some superhuman deeds. It may be referred to hypnotic form of sleep.

C. *Vedaniya Karma* : The *Vedaniya karma* causes the feeling of pain and pleasure. It has, therefore, two sub-species[150] :

1. *Sata-vedaniya karma* which causes a feeling of pleasure.

2. *Asata-vedaniya karma* which causes the feeling of pain. [136]

D. *Mohaniya Karma* : *Mohaniya karma* overpowers right faith and conduct. It has two main divisions : a) *darshana-mohaniya* (faith obscuring) and b) *charitra-mohaniya* (conduct deluding).[152]

a. *Darshana-mohaniya* is further sub-divided into[153] :

1. *Mithyatva-mohaniya* (wrong belief).

2. *Samyaktva-mohaniya* (right belief).

3. *Mishra-mohaniya* (mixed belief)

b. *Charitra mohaniya* is further divided into sixteen passions (*kashaya*)[154], six quasi passions (*no-kashaya*s)[155] and three sexes (*veda*)[156], totalling the number to twenty five which are i) Intense anger, ii) Less intense anger, iii) Mild anger, iv) Still milder anger, v) Intense pride, vi) Less intense pride, vii) Mild pride, viii) Still milder pride, ix) Intense deceit, x) Less intense deceit, xi) Mild deceit, xii) Still milder deceit, xiii) Intense greed, xiv) Less intense greed, xv) Mild greed, xvi) Still milder greed, xvii) Laughing and joking, xviii) Prejudicial liking, xix) Prejudicial disliking, xx) Sorrow (*shoka*), xxi) Fear (*bhaya*), xxii) Disgust (*jugupsa*), xxiii) The male sex desire (*purushaveda*), xxiv) The female sex desire (*striveda*), and xxv) The neuter sex desire (*napumsakaveda*).

E. *Ayush-Karma* : It determines the age of an individual *jiva* in the four states[157] of existence. It is of four types :

i) *Deva-ayush*, the celestial *ayush*, ii). *Manushya-ayush*, the human *ayush*, iii) *Tiryag-ayush*, the animal -*ayush*, and iv) *Naraka-ayush*, the infernal *ayush*.z

F.*Nama-Karma* : It is divided into one hundred three *uttaraprakritis*[158] comprised in four groups :

i) *Pinda-prakriti*s (collective types), ii) *Pratyeka-prakriti*s (individual types), iii) *Trasa-dasaka* (self-movable bodies), and iv) *Sthavara-dasaka* (immovable bodies).

G. *Gotra-Karma* : It is of two types[159] :

i) The *karma* that bestows the individual with superior family surroundings, and ii) The *karma* that determines the individual of low family surroundings.

H. *Antaraya-Karma* : The *antaraya-karma* hinders the energy (*virya*) of the *jiva* in a five fold[160] manner :

i) Dana-antaraya karma hinders dispensing alms. ii) *Laabh-antaraya karma* hinders receiving gain or profit. iii) *Bhog-antaraya karma* hinders the enjoyment of something which can only be taken once, such as eating and drinking. iv) *Upabhog-antaraya karma* hinders the enjoyment of something which can be repeatedly used such as a dwelling, clothing, and woman. v) *Virya-antaraya karma* hinders the will power. When it operates, even a strong, full grown man is incapable of bending a blade of grass.

Duration (*Sthiti* of *karma*)

Duration of each type of *karma* depends on the nature and fruition of *karma*. The minimum duration of a *karma* is one *Antaramuhurta* and maximum is thirty *kota-koti sagaropama*.[161]

The Intensity of karma

It is determined by the passions attracted by the *jiva*. The stronger the passions, the greater is the intensity of sinful acts; the strong affects of evil tendency weakens the affect of good ones. On the other hand greater purity of conduct in a *jiva* weakens the intensity of evil *karma*s and promotes the good tendencies.[162]

The intensity of fruition of *satavedaniya karma* is the highest due to pure character and conduct and whereas the intensity of fruition of the *asata vedaniya karma* is the highest due to impure character and conduct.[163] The *Jnanavaraniya*, *Darshanavaraniya* and *Antaraya karma*s attract more *karm*ic

particles than *Nama* and *Gotra karma*s. The *Mohaniya karma*s receive more than the *Jnanavaraniya*, *Darshanavaraniya* and *Antaraya karma*s.[164] Devendra Suri describes in detail the maximum and minimum quantity of *Uttaraprakritis*.[165]

Causes of karma

The root cause of *karma* is passions and desires. One always lusts for happiness and wants to come out of misery. According to *Tattvartha Sutra* on account of its association with *kashayas* (passions) a self receives into itself the *karm*ic matters.[166] It is worthwhile to note the commentary-"Even as a lamp by its temperature draws up the oil with its wick and, after drawing up, converts the oil into its body (viz. glow) exactly so does a soul-lamp, with the attributes of attachments and the material aggregates by wick of its activities and, after attracting, transforms them into *karma*."[167] We observe in *Sarvartha Siddhi*[168] the five causes of bondage of *karma* : i) *mithyatva*, false belief; ii) *avirati*, laxity in thought, word and deed; iii) *pramada*, spiritual inertia or carelessness; iv) *yoga*, vibrations in activities; and v) *kashaya*, passions and defilement.

The self is tainted or identified with merit (*punya*) and demerit (*paap*) and this taint is known as *leshya*.[169] It arises from *yoga*, i.e. the activities of mind, body and speech and with the application of four passions (*kashaya*s), i.e. anger, deceit, pride and greed.[170]

Dr. Radhakrishnan observes : "Connected with the *karma* theory is the doctrine of *leshya*s of which there are six. The totality of *karma*s taken up by a soul induces in it a transcendental colour or complexion which cannot be perceived by the naked eye. These have a moral bearing. The state of a soul is produced by its inborn nature and the *karma* with which it is associated. Each kind of *karma* has its predestined limits within which it must be purged off."[171] There are two types[172] of *leshya*s : *Dravya Leshya*[173] (which is produced by the *Nama karma*) and *Bhava*

Leshya[174] (which is produced by the activity of mind, body and speech mixed with passion). The six types[175] of *leshyas* are : i) *Krishna* (black), ii) *Nila* (dark blue), iii) *Kapota* (grey), iv) *Tejas*a (fire-red), v) *Padma* (lotus pink), and vi) *Shukla* (white).

States of karma

The relation between the nature of *karma* and nature of fruition of *karma* are in the following states :

1. *Bandha* (Bondage)[176] — The assimilation of *karm*ic matters into self is bondage (*bandha*).

2. *Udaya* (Rise)[177] — Existence (coming into operation) of the effects of the past *karm*ic particles is *udaya* (realisation).

3. *Udirana* (premature realisation)[178] — It is a process whereby there is a premature manifest of the past deeds (*karma*).

4. *Satta* (existence)[179] _ The *karm*ic matter remains with the self without producing the effect. This is called *Satta*.

5. *Apavartana*[180] — It is a condition which leads to decreased realisation of *karma*.

6. *Udvartana*[181] — It is a condition which leads to increased realisation of *karma*.

7. *Samkramana* — In this state there is a transformation of *karm*ic particles.

8. *Upashamana* — This is the process of the subsidence of the *karma*s.

9. *Nidhatti* — It is the process by which *karma* is made incapable of all process except *Udvartana* and *Apavartana*, increased and decreased realisation.

10. *Nikachita* — The duration, intensity, and quantity of *karma*s are determined at the time of *bandha* (bondage). *Jiva* has to bar the result of this type of *karma*.

Transmigration

The cycle of rebirth depends on the *karma* attached to the self. The self takes the form, since it is in a bondage and lives in *samsara*. *Samsara* means transmigration-cycle of rebirth, change of form (*parivartan*). The word *samsara* is derived from, the root '*sr*' which means — to follow together with; going about; walking or wandering through; passing through a succession of states; birth and rebirth of living beings. Thus, the word *samsara* means going or wandering under going transmigration; course; passage; passing through a succession of states; circuit of mundane existence; transmigration; metempsychosis; the world; worldly illusion.[182] In the *Dhavala*, the commentary on *Shatkhandagama*, we observe that *samsara* is the cluster of deeds covering the self, due to various deeds, the *jiva* travels in the four states of existence.[183]

The four states[184] of existence denote the *samsara* having *sharira* (body) with pleasure, pain, desire etc. When the *jiva* is released from all *karmas*, *samsara* puts an end to transmigration and attains the pure state of existence, the *Siddhagati*.[185] Wherein there is no pleasure, pain, misery, but, eternal bliss, divinity.

A self with *karma* wanders in four *gatis*. A *jiva* (after death) from *manushya gati*, according to *karma*, may obtain life in *devagati* or *tiryaggati* or *narakagati* or *manushya gati* or even *Siddhagati* (when the transmigration comes to an end).[186] A soul from *tiryaggati* can transmigrate to *manushya gati* or *devagati* or *naraka gati* or even *tiryaggati*.[187] A soul from *deva gati* can transmigrate to *tiryaggati* or *manushya gati*.[188] A soul from *naraka gati* can transmigrate to *tiryaggati* or *manushya gati*.[189]

In the aforesaid modes of transmigration, Jains believe that *jiva* is embodied. The bodies are of five kinds[190] : i) *Audarik* : A physical body having blood and bone, and is produced by a birth out of womb or by way of agglutination. It is possessed by humans and animals. ii) *Vaikriyik* : It is a body produced by way of

sudden manifestation, imperceptible to common man. It is attained by celestial beings and infernal creatures. It is not a physical body. iii) *Aharak* : This body is produced by *Shruta Kevalis*, *Chaudah Purvadharis*, and great ascetics, in order to get clarification of doubt from Arihant. iv) *Taijasa* : It is formed by fine molecules and serves for the consummation and digestion of food etc. v) *Karmana* : It is made of fine molecules of *karm*ic matter which envelops the self.

A human and an animal have *audarik*, *taijus* and *karman shariras*.[191] Jainism believes that *taijasa* and *karman shariras* are always attached to *amukta jiva*.[192]

V.Samvara (Divine Realisation)

For impediment and destruction of *karma* asimilated by *jiva*, the doctrine of *samvara* and *nirjara* are the pivotal. The word *samvara* means control or restrain or stoppage or impediment of *karma*. The cessation of inflow of *karma* is called *samvara*.[193] *Samvara* is the antagonistic principle of *asruva*. *Bhava samvara* is the psychical condition wherein the mind is free from attachment and aversion. *Dravya samvara* actually controls the influx of *karmas*.[194]

Samvara is the observance of religious cautiousness, viz. i) *Irya samiti* (carefulness in movement); ii) *Bhasha samiti* (carefulness in speech); iii) *Eshana samiti* (carefulness in taking food); iv) *Adananikshepa samiti* (careful use of objects, pots, etc.); v) *Pratisthapana samiti* (carefulness in excreting).

It is the observance of self-control (*gupti*) namely, control of activities of a) mind (*manogupti*), b) speech (*vaggupti*), and c) body (*kaya gupti*).[195]

Samvara is the practice of ten virtues (*dharma*), viz. the observance of — a. *uttama kshama* or excellent forgiveness; b. *uttama mardava* or excellent humility; c. *uttama arjava* or excellent straightforwardness; d. *uttama satya* or excellent truth; e.

uttama shaucha or excellent cleanliness; f. *uttama samyama* or excellent restraint; g. *uttama tapa* or excellent penance; h. *uttama tyaga* or excellent abandonment; i. *uttama akinchanya* or excellent indifference; and j. *uttama brahmacharya* or excellent celibacy.

Samvara is the meditation on twelve contemplation (*Anupreksha*),[197] viz.,— i) *Anityanupreksha* — everything in the universe[198] is impermanent. ii) -*Asaranupreksha* — there is no real refuge[199] in the world. iii) *Samsaranupreksha* – the transmigration[200] leads to suffering and misery. iv) *Ekatvanupreksha* — a *jiva* has to transmigrate[201] alone. v) *Anyatvanupreksha* — a soul is, different[202] from body. vi) *Ashucitvanupreksha* – impurity[203] of the body. vii) *Asravanupreksha* — defiling the inflow[204] of *karmas*. vii) *Samvaranupreksha* — cessation[205] of inflow of *karma*. ix) *Nirjaranupreksha* — the process of eradicating[206] the *karmic* matters. x) *Lokanupreksha* — the nature and extent[207] of universe. xi) *Bodhidurlabhanupreksha* — difficulties[208] in attaining the true insight or liberation. xii) *Dharmasvakhyatatvanupreksha* — *dharma*[209], taught by *Jinas*, leads to enlightenment.

One who endures patiently the twenty two types of hardships (*parishaha*)[210] viz., i) Hunger, ii) Thirst, iii) Cold, iv) Heat, v) Insects bite, vi) Nudity, vii) Ennui, viii) Women, ix) Walking, x) Sitting, xi) Resting, xii) Abuse, xiii) Beating, xiv) Begging, xv) Non-obtaining, xvi) Disease, xvii) Contact with thorny shrubs, etc., Xviii) Dirt, xix) Respect and Disrespect, xx) Conceit of knowledge, xxi) Lack of knowledge, and xxii) Slack belief.

Samvara is also practice of moral conduct, namely i) *Samyak charitra* —equanimity towards all *jivas*, ii) *Chhedopasthapana charitra* — suitable changes to regain equanimity after accidental transgression, iii) *Pariharavishuddhi charitra* — purity by penance etc., iv) *Sukshmasamparaya charitra* — control of passions except subtle greed, v) *Yathakhyata* or *Vitaraga charitra* — utter cessation of all passions.[211]

Thus, Devendra Suri observes fifty seven types of *Samvara*, viz. five *Samiti*s (cautiousness), three *Gupti*s (self control), ten *Dharma*s (virtues), twelve *Anupreksha*s (contemplation or reflection), twenty two *Parishaya* (victory over hardship) and five *Charitra* (conduct).[212]

Further, *Samvara* is also the observance of austerities and the great vows (*Mahavrata*) viz., *Ahimsa* (non-violence), *Satya* (truth), *achaurya* (non-stealing), *Brahmacharya* (celibacy) and *Aparigraha* (non-acquisition).[213]

A true Jain householder has to pass through eleven stages of spiritual progress, technically called *pratima*, in order to elevate himself and reach the highest stage of liberation, divinity. There are eleven *pratima*s which are as follows[214] :

i) The stage of right vision (*darshana-pratima*).

ii) The stage of observing vows (*vrata-pratima*). A Jain householder should observe twelve vows consisting of five minor vows (*anuvrata*), three *guna vrata*s and four *sikshavratas*.

iii) The stage of practising equanimity (*samayik pratima*). The householder has to observe equanimity and practice concentration on self (*samayik*) for forty eight minutes.

iv) To observe weekly fast (*paushadh-pratima*).

v) Avoiding the use of animate articles (*sachitta-tyaga-pratima*). One must not use or eat uncooked roots, fruits, seeds, vegetables etc.

vi) Abstinence from eating at night (*ratri-bhukta-tyaga-pratima*)

vii) Complete celibacy (*abrahama-varjana-pratima*).

viii) Renunciation of all worldly occupations and engagements (*arambha-tyaga-pratima*).

ix) Renunciation of all worldly concerns (*parigraha-tyaga-pratima*).

x and xi) The stages of renunciation of the world and of becoming an ascetic (*uddishta-tyaga-pratima* and *shraman-bhuta-pratima*).

Yoga : Conducive to Divinity

According to Haribhadra Suri, all religious activities or tendencies that lead to elimination of worldly sufferings and misery are conducive to divinity (*siddha*hood) and are called yoga.

In *Yogavimsika*, the yoga is five types viz., i) *Sthana* (proper posture), ii) *Urna* (correct pronunciation), iii) *Artha* (right understanding), iv) *Alambana* (concentration on the image of *Tirthankara*), v) *Analambana* (concentration on the divine attributes of *Tirthankara*).[215] Each yoga is further subdivided into four, viz., i) *Iccha* yoga (will or interest to practice yoga), ii) *Pravritik* yoga (actual practice), iii) *Sthira* yoga (stability), iv) *Siddhi* yoga (perfect control over activities).[216] One can practice either out of love or through devotion, either through notion of scriptural duty or with disintegrated actions.[217]

According to Acharya Haribhadrasuri, yoga is like a *kalpataru* (desire yielding tree) and *chinta-mani* (desire yielding diamond). As fire purifies gold, yoga purifies impurity of self.[218] Yoga burns the seed of rebirth.[219]

Acharya Haribhadrasuri in *Yoga Bindu* describes the five kinds of yoga[220] viz., i) *Adhyatma* (state of understanding spiritual scriptures), ii) *Bhavana* (state of mind towards purity), iii) *Dhyana* (concentrated mind towards the removal of attachment and aversion, etc.) iv) *Samata* (state of equanimity which destroys subtle *karma*),v) *Vrittisamksya* (all the *karma*s are annihilated[221] and attainment of the *Moksha*, divinehood, the permanent state of bliss).

According to *Yogadrishtisamuchchaya*, yoga can be practised in three modes, viz., i) *Ichha* yoga (activities with intention

or yoga by intention). ii) *Shastra* yoga (yoga by scriptures), and iii) *Samarthya* yoga (yoga by self-exertion).

Samarthya yoga type of yoga is very much conducive to divinity, emancipation.[222] It is characterised by renunciation of all *kshayopashamika dharmas* and removal of all activities of mind, speech and body. It is highest yoga which leads to liberation.[223]

Drishti means revelation or faith. It is of two types viz., *Ogha drishti* (absence of true faith) and yoga *drishti* (true faith). In *Ogha drishti*, there is a tendency towards the mundane existence (*samsara*) while yoga *drishti* connotes the spiritual development towards the right intuition or vision and divinity.

The eight yoga *drishti* (yoga view point) are elaboration of the three yoga (*Ichha* yoga, *Shastra* yoga, and *Samarthya* yoga).[224] The eight yoga view points are *mitra, tara, bala, dipra, sthira, kanta prabha and para*. These resemble the type of light produceu by the particles of straw fire, cow-dung fire, wood fire, the light of lamp, the light of a jewel, the light of star, the light of the sun and the moon.[225] In the first four visions, there is no perfect perception of *atma* and knowledge (*avedyasamvedyapada*).[226] While in the last four yoga *drishtis*, there is knowledge of truth (*vedyasamvedyapada*) which is attained with the help of noble persons and with the study of scriptures.[227]

i) *Mitra*— In this, a self attains very little[228] right belief and pays respect to genuine yogis like *Tirthankara*.

ii) *Tara* — In this stage, there is little more[229] understanding of right belief than *mitra*. A self reflects worldly existence in the form of misery and one tries earnestly to get rid of it.

iii) *Bala* —There is a firm right understanding[230] whereby evil tendencies vanish.

iv) *Dipra* — In this stage, the yogi controls the[231] breath and has ethical and spiritual tendencies towards right faith but cannot possess subtle type of understanding.

v) *Sthira* — In this stage[232], the aspirant with subtle understanding considers the *samsara* as worthless like a dream, a mirage, a juggler's trick.

vi) *Kanta* — *Atma* has religious understanding derived from the scriptural texts. Worldly pleasure and pain have no bearing on him. One understands the true meaning of the nature of a thing.

vii) *Prabha* — In this stage, the aspirant meditates[234] and enjoys the bliss out of the meditation. Acharya Haribhadrasuri observes that *prabha* yoga *drishti* is differently stated by Samkhya system as *prasantavahita*, Buddhist school as *visabhagapariksaya*, Shaivism as a *Shivavartman* and some other as *dhruvadhvam*.[235]

viii).*Para* - The last and highest stage,[236] a self is free from evil tendencies, and attains *samadhi* (supreme concentration). one attains omniscience and reaches the highest point of yoga.[237] The self (Bhagavan) leaves off the world together with activities of mind, speech and body and attains the liberation, the supreme Divinity.[238]

According to Acharya Haribhadrasuri, the different philosophical or religious systems believe that ultimate state of soul's existence is totally free from all misery and activities.[239]

VI. *Nirjara* (Abundance of Divine Realisation)

While *Samvara* is a stoppage of *karma*, *nirjara* is shedding off *karmas*. The word *nirjara* is derived from root *'jr'*, which means to crush, etc. According to *Dvadash-anupreksha*, *nirjara* means the separation of *karma-varganas* or aggregate of *karmic* matter from *atman-pradeshas*.[240] Destruction of *karmic* matters through vows etc. is called *Sakama nirjara* and annihilation of *karmic* matters by the gradual process of the activity of the soul in its pure nature is *Akama nirjara*.[241] That modification of soul by which the matter of *karma* disappears partially is called *Bhava-nirjara* and the destruction itself is known as *dravya-nirjara*.[242]

Nirjara is the result of the observance of austerities which purifies the self and leads to divinity. Austerities are of two types -- external and internal austerities.

External Austerities are[243] :

i) *Anashana* — For a limited period of time or till death to give up all sort of food is called *anashana* (fasting meditation). it is intended to promote self control.

ii) *Unodari (Avamaudarya)* — It consists in eating less than one's fill or less than one has appetite for.

iii) *Vritti parisamkhyana* — Aspirant takes a mental vow to accept food from a householder only if certain condition is fulfilled, without letting any one know about the vow (*vrata*).

iv) *Rasa-parityaga* — It is giving up the delicious food, Ghee etc.

v) *Vivikta-shayyasana* — It consists in living in a lonely place, devoid of animate beings.

vi) *Kaya-kleṣha* — When an aspirant places body under the stress through cold or heat, through adopting different postures, he is practising mortification of body.

Internal Austerities are[244] :

i). *Prayashchitta* — It is expiation, the process of purifying the defects born of negligence in observance of the vows.

ii) *Vinaya* — *Vinaya* is to hold great regards or reverence to virtuous qualification.

iii) *Vaiyavritya* — It consists in rendering service, physically, to the saints, needy people, etc.

iv) *Svadhyaya* — Continuous contemplation of knowledge is self-study (*svadhyaya*).

v) *Vyutsarga* — It consist in renouncing the feeling of 'I' and 'my'. Acharya Akalanka says that *vyutsarga* may be referred as renunciation, non-attachment, fearlessness and giving up of hunger and thirst and things of the world. For the sake of righteousness, *vyutsarga* aims at self-denial and renunciation.[245]

vi) *Dhyana* — *Dhyana* is one of the most practised austerities to realise the ultimate self and attain divinity.

Dhyana means concentration of mind. According to the *Yogashastra* of Hemachandrasuri : '*Dhyana* leads to the knowledge of the self and knowledge of self leads to the destruction of the *karmas* which is nothing but *Moksha*.'[246] Acharya Umasvati (Umaswamy) states that mental concentration on one object is *dhyana* which extends up to one *muhurta* (48 Minutes).[247]

In *Panchastikaya* we observe, "In a person who has neither desire nor aversion and who is free from ignorance, attachment to sense pleasures and from the activity of thought, speech and body, there flames forth the fire of meditation that burns out all *karmas*".[248]

Dhyana has been classified into four types viz., *Arta dhyana*, *Raudra dhyana*, *Dharma dhyana* and *Shukla dhyana*. The *Arta dhyana* and *Raudra dhyana* are the result of hatred, greediness, attachment and detachment, etc. and hence these should be discarded. While *Dharma dhyana* and *Shukla dhyana* are the result of equanimity, self control, etc. towards divinity.

I. *Arta Dhyana* (sorrowful concentration) : The word *arta* is derived from '*r*' meaning agony and anguish and accordingly it stands for the mental condition of suffering from agony and anguish. *Arta dhyana* is of four types[249] viz., i) *Amanognya* : When a person is confronted with an undesirable object and directs his entire attention towards getting rid of the disagreeable objects and non-occurrence of such confrontation in the future.[250] ii) *Manognya* : When a person is confronted with a desirable object

and directs his entire attention towards non separation from that object and a permanent conjunction with the same.[251] iii) *Vedana* : When a person has constant reflection of pain or ailment.[253] iv) *Viyoga* : When a person recollects the enjoyment of objects in the past, and directs his entire attention towards separation from such enjoyment and its permanent rejoining.

The sorrowful concentration is possible in the *Gunasthana* namely *avirata*, *deshasamyata* or *deshavirata* and *pramattasamyata*.[254]

II. *Raudra Dhyana* : (Cruel Concentration) : *Raudra dhyana* is of four types[255] viz., cruel concentration related – i) violence or injury (*himsanubandhi*), ii) untruthfulness (*mrishanubandhi*), iii) theft (*stenanubandhi*), and iv) protection of an acquisition (*samrakshnanubandhi*).

The cruel concentration is possible in the *Gunasthana*s *avirata* and *deshavirata*.[256] *Arta dhyana* and *Raudra dhyana* are the obstacles in the path of divinity while, *Dharma dhyana* and *Shukla dhyana* lead to divinity.

III. *Dharma Dhyana* : *Dharma dhyana* refers to the concentration of the mind on the auspicious and righteous objects.[257] *Dharma dhyana*[258] consists in meditation on :

i). The immaculate infallible nature of revelation by *Jina* (*ajnavichaya*).

ii) The path to remove universal suffering, disaster (*apaya vichaya*).

iii) The nature and conditions of fruition of *karm*ic matters (*vipakavichaya*).

iv) The structure of the universe (*samsthanavichaya*). [262]

Samsthana vichaya dhyana has four types : i) *pindastha dhyana*, ii) *padastha dhyana*, iii) *rupastha dhyana*, and iv) *rupatita*

dhyana.[263] *Pindastha Dhyana* lies in concentration based on *pinda* (body),[264] which consists in — i) *Parthivi-dharana*, ii) *Agneyi-dharana*, iii) *Vayavi-dharana*, iv) *Varuni-dharana*, and v) *Tatvaroopavati-dharana.*[265] *Padastha dhyana* is the meditation on the divinity with the help of *padas*, holy or divine syllable.[266] *Rupastha Dhyana* is the mental concentration on the *atishaya* (glory and extraordinary qualities) of *Arihanta.*[267] *Rupatita Dhyana* is the practice of concentration on emancipated souls, *Siddhas*, who are pure, supreme, formless divinity.[268]

Dharma dhyana, the righteous meditation, is possible in *Upashantamoha* and *Kshinamoha Gunasthana.*[269]

IV. *Shukla Dhyana* : Forbearance, humility, straight forwardness and freedom from greed are the conditions of the *Shukla dhyana.*[270]

Dharma dhyana leads to *shukla dhyana* which comprises of meditation on diversity (*prithaktvavitarka*), concentration on unity (*ekatvavitarka*), perseverance of subtle activity (*sukshmakriya-pratipati*) complete annihilation of all activities (*vyuparata-kriya nivritti* or *samucchinna kriya nivritti*).[271]

Prithaktvavitarka Dhyana — With the help of scriptural knowledge one shifts the meditation from one point to another point with yoga.[272] *Ekatvavitarka Dhyana* — Herein the aspirant concentrates with the aid of scriptural knowledge but, does not shift concentration from one object to another.[273]

The aforesaid two *shukla dhyana* is possible in *Upashantamoha Gunasthana* and *Kshinamoha Gunasthana.*[274]

Sukshma kriya-pratipati Dhyana — The *jiva* concentrates on *sukshma kriya* and attains [13]th *Gunasthana* (*sayogikevali*) wherein all the *ghatikarmas* are destroyed.[275]

Samucchinnakriyanivritti Dhyana — Herein all the yogic activities are ceased and all the *karmic* matters are annihilated. The aspirant reaches the [14]th stage of spiritual development viz.,

Ayogikevali and thus, the aspirant attains divinity i.e. *atma* becomes *Paramatma*. *Sukshma-kriya-pratipati* and *Samucchinnakriyanivritti* (*vyuparata-kriya-nivarti*) the two *shukla dhyana* (pure concentration), arise in the *kevalis* (omniscients) and lead to attainment of *Moksha*, the supreme divinity.[276]

VII. *Moksha* (Supreme divinity) :

When all the *karmic* particles are removed and the soul is free from *karma*, it moves upward to the end of the *Lokakasha* and remains in its pure form in the *Siddhaloka*, at the end of the *lokakasha*. It (soul) does not move further because there is the absence of the *Dharmastikaya* in *Alokakasha*. This state of perfection at the end of *lokakasha* is called *Moksha*. The destruction of the inimical forces (*karmas*) lead to acquisitions of all its divine natural powers.[277] That modification of soul which is the cause of the total destruction of *karmas* is known as *Bhava-Moksha* and the actual separation of the *karmic* matter from the soul is called *Dravya-Moksha*.

After attaining this stage, the soul is never bound again.[278] Umasvati (Umaswamy) observes that a self attains *Kevala Jnana* (omniscience) when first its *Mohaniya* and then its *Jnana* and *Darshana Avaraniyas* and the *Antaraya karmas* (the *Ghati karmas*) are destroyed. After attaining *Kevala Jnana*, the cause producing bondage being absent and *nirjara* being present, a person becomes free from the remaining *karmas*, viz., *Vedaniya*, *Ayu*, *Nama*, and *Gotra karmas*, and thus being devoid of all kinds of *karma* it attains liberation, the divnity.[279]

The efforts for the attainment of *Moksha* are possible only for human beings in the *karmabhumi*. Even the gods in heaven have to be reborn as human beings, if they have to strive for the attainment of *Moksha*. The Jain conception of *Moksha* does not obliterate the individuality of each soul. It is neither merged nor is identical with anything higher than itself. Its individuality is

not lost. There is a permanent personality of the soul even in the state of perfection, divinity. It is attained through Right Intuition, Right Knowledge and Right Conduct (the Three Jewels of Jainism).[280]

A soul in *Moksha* is devoid of rebirth, attachment, aversion, pleasure, pain, misery, sufferings etc., and attains eternal bliss which is ultimate divinity.[281]



References :

1. Acharya Hastimal; *Jain Dharma Ka Maulik Itihas;* Vol. I.

2. The wheel of time (kala) moves eternally expressing the progressive and the descendent phase of the lives. Utsarpani kala (the progressive phase) is the eon which presents the brighter side of life with plenty and prosperity in life. One Utsarpini kala is of 10 kota koti sagaropama years. Avsarpini kala (the descendent phase) is the eon which presents the gradual descendence of plenty and prosperity in life. One Avsarpini kala is of 10 kota koti sagaropam. For more detail about kala; please refer page 119. For the names of present past and future Tirthankaras refer Appendix.

3. Refer Hermann Jacobi; "Jainism" in the *Encyclopaedia of Religion and Ethics;* Vol. VII. p. 466 ff.

4. Jain Hiralal; *Bharatiya Samskrit Mein Jain Dharma Ka Yogadan;* p. 342-343.

5. Refer page ? for the meaning of sagaropam.

6. *Bhagavata Purana* V. 5. 6 and *Vishnu Purana;* Tr. by Wilson; S. H. p. 133; Rig. Veda II. 7.

7 *Padma Purana* (Jain)

8 Deo S. B; *History of Jain Monachism;* p. 58.

9. James Hastings (editor); *Encyclopaedia of Religion And Ethics;* Vol. VII; p. 465-474.

10 Jain, Jyoti Prasad; *Jainism The Oldest Living Religion;* p. 6-12.

11. Acharya Atmaramaji Maharaj; Ed.; *Acharanga Sutra;* p. 1373.

12. *Ibid;* p. 1370.

13. *Anguttara Nikaya;* Vol. IV; p. 67.

14. Kapadia, H. R.; *A History Of Canonical Literature Of The Jains;*

15 *Tattvartha Sutra;* I. 4. Pancastikayasara : 9

16. Jivajivasravabhandhasamvaranirjaramokshastattvam.

17. To those seven principles; paap (sin) and punya (merit) have been added. The nine principles; inclusive of these two constitute the padarthas-(*Panchastikaya;sara;* verse 108); *Uttaradhyayana Sutra;* XXVIII. 1; Mrs. Stevenson has designated the nine padarthas as 'The nine categories of Fundamental Truths' — (*Heart of Jainism;* p. 416); Pt. Sukhlal observes that in seven tattva; as both punya and papa are included in asrava or bandha.

18. Lalwani, K. C.; (tr.); *Bhagavai Viahapannatti;* Vol. II; p. 179.

19 *Visheshavashyaka-bhasya* 1549-1553.

20 *Ganadharavada* 6.

21 *Ibid;* 3; 4.

22 *Ibid;* 10; 9; also refer *'Beyond Doubt'* by Acharya Padmasagara.

23 *Sthananga Sutra;* : 'Ege Atta'.

24 *Shri Amar Bharati;* Ed. by Acharya Chandanaji; month July 94; Article on Niyamon ki jadata by Upadhyaya Amar Muni on p. 5.

25 *Ganadharavada* 34.

26 Sikdar, J. C.; *Jain Theory of Reality;* p. 235.

27 *Dravyasamgraha;* 2.

28. *Ganadharavada* 10.

29 Five senses are touch; taste; smell; sight and hearing.

30 Mind; speech and physical body are channels of activity (bala).

31 *Sthananga Sutra;* X. 88.

32 *Tattva Jnana Praveshika* by Acharya Kala Purna Suri; p. 3.

33 *Panchastikaya;sara;* 6; 28.

34 *Samayasara* I. 24.

35 *Dravyasamgraha;* 8.

36 *Niyamasara;* 10.

37 Jain, C. R.; *Jain Psychology;* p. 12.

38 *Nandi Sutra;* II.

39 *Tattvartha Sutra;* I. 32.

40 *Dravyasamgraha;* 6.

41 *Ibid; vritti on verse* 44.

42 *Bhagavati Sutra;* 12. 10. 1.

43 *Samadhitantra;* 7. 11-13; *Samayasara;* verse 25; *Paramatmaprakasha.* I. 12-14.

44. Yuvacarya Mahprajna : *Jaindharma : Arhat aur Arhatayen; Paramatmaprakasha and Yogasara Chayanika;* verse 3; Ed. by Sogani Kamal Chand; p. 250.

45 *Samadhitantra* verses 15; 27; 30; 37.

46 *Mokshapahuda;* verse 15; and *Paramatmaprakasha;* I. 15.

47 *Samayasara;* 36.

48 *Sthananga Sutra;* 2. 1. 57; *Tattvartha Sutra;* II, 10.

49 *Panchastikaya;sara;* 79.

50 *Sarvarthasiddhi;* II. (Reality).

51 *Tattvartha Sutra;* II. 25 (II. 25).

52 *Ibid;* II. 22.

53 Mehta Mohanlal; *Jain Psychology;* p. 70.

54 *Tattvartha Sutra;* II. 9.

55 *Tattvartha Sutra;* V. 16.

56 *Dravyasamgraha;;* 10.

57 Hermann Jacobi : *Studies in Jainism;* .Ed. by Jiva Vijaya muni.

58 *Tattvartha Sutra;* II. 12; *Sthananga Sutra;* II. 1.

59 *Uttaradhyayana Sutra;* XXXVI. 126.

60 *Sthananga Sutra;* V. 1. 19; *Uttaradhyayana Sutra;* XXVI.

61. *Uttaradhyayana Sutra;* XXXVI 155.

62 *Ibid;* XXXVI 149.

63 *Ibid;* XXXVI 126.

64 *Uttaradhyayana Sutra;* XXXVI. 127.

65 *Acharya Kalpa;* Pandit Todarmal; *Moksha Marga Prakashak;* p. 168-174.

66 *Sarvarthasiddhi;* V. 31; 32.

67 *Sarvarthasiddhi;* V. 30; tr. by S. Jain; p. 155.

68 Astikaya consists of Asti and Kaya; Asti means existence and Kaya denotes pradesh. Astikaya means extensive substance; *Dravyasamgraha;;* 24.
69; *Sthananga Sutra;* V

70 *Tattvartha Sutra;* III. 55.

71 *Ibid;* V. 5.

72 *Ibid;* V. 26.

73 *Vyakhya-prajnapti Sutra;* XII. 5. 450.

74 *Tattvartha Sutra;* V. 24.

75 *Niyamasara;* 35.

76 Mehta Mohanlal; *Outline of Jain Philosophy;* p. 32.

77 *Tattvartha Sutra;* V. 26; *Bhagavati Sutra;* 8. 1. 1.

78 *Ibid;* V. 17.

79 *Ibid;* V. 13.

80 *Ibid;* V. 8.

81 *Bhagavati Sutra;* 13. 4.

82 *Dravyasamgraha;* 17.

83 *Bhagavati Sutra;* 13. 4.

84 *Niyamasara;* 30.

85 *Tattvartha Sutra;* V. 13.

86 *Sarvarthasiddhi;* V. 13.

87 *Bhagavati Sutra;* 13. 4.

88 *Dravyasamgraha;;* 19.

89 *Vardhamana Purana;* XVI. 31.

90 *Uttaradhyayana Sutra;* XXXVI. 2.

91 *Dravyasamgraha;;* 19.

92 *Niyamasara;* 30.

93 *Dravyasamgraha;;* 21.

94 *Sthananga Sutra;* IV. 1. 134.

95 Acharya Kalapurnasuri; *Tattva Jnana Praveshika;* p. 12.

96 *Tattvartha Sutra;* V. 20.

97 *Sarvarthasiddhi;* V. 20.

98 *Niyamasara;* 18 (chaya).

99 *Samavayanga Sutra;* 16. 7.

100 *Samavayanga Sutra;* 5. 2. 109.

101 *Dravyasamgraha;;* 29.

102 *Tattvartha Sutra;* VI. 1.

103 *Samavayanga Sutra;* 4. 1. 75.

104 *Sarvarthasiddhi;* VI. 5.

105 *Tattvartha Sutra;* VI. 6. comm. by Sukhlal and Tr. by K. K. Dixit; p. 234.

106 *Sarvarthasiddhi*; VI. 6.

107 *Uttaradhyayana Sutra;* XXVIII. 14.

108 *Tattvartha Sutra;* 6. 3; 4; p. 230.

109 Acharya Devendra Muni; *A Source Book Of Jain Philosophy;* p. 183.

110 *Samavayanga Sutra;* 9. 25.

111 *Sarvarthasiddhi;* 6. 3.

112 *Panchastikaya;-vritti;* Amritchandracharya; 108; *Samavayanga-Abhayadev-vritti-1;* p. 6; *Shad-darshana Samucchaya;* Guna-vritti 47; p. 137.

113 *Avashyaka Sutra;* - Papasthana Sutra;

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117 *Jain Tatva Jnana Chitravalee Prakash;* p. 31.

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123 *Dravyasamgraha;;* 33.

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125 Glassenapp, H. V.; *Doctrine Of Karman In Jain Philosophy;* p. 3.

126 *Atharvaveda;* XVIII. 3. 71.

127 *Satpatha Brahman;* XII. 9. 1. 1.

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138 *Pannavana Sutta;* 23. 1. 292.

139 *Bhagavati Sutra;* 7. 1. 266.

140 Glasenapp, H. V.; *Doctrine Of Karma In Jain Philosophy;* p. 5.

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143 *Panchadhyayi;* 2; 999; *Gommatasara Karmakanda;* 9.

144 *Dravyasamgraha;;* 50.

145 *Tattvartha Sutra;* 10. 2 3; *Dravyasamgraha;;* 51; *Sarvarthasiddhi;* 10. 2.

146 *Sthananga Sutra;* 2. 4.

147 *Karma Grantha;* 1. 2.

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149 *Sthananga Sutra;* 9. 14; *Uttaradhyayana Sutra;* XXXIII 5 and 6; *Tattvartha Sutra;* 8. 8; *Karma Grantha* 1. 10; *Sarvarthasiddhi;* 8. 7.

150 *Uttaradhyayana Sutra;* XXXVIII. 7. *Gommatasara -Karmakanda;* 1. 12 and 13; p. 65; 66. *Tattvartha Sutra;* 8. 9.

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152 *Uttaradhyayana Sutra;* XXXIII 8; *Karmakanda;* 1. 13.

153 *Pannavana Sutta* Part III, Karmabandha 23; *Karmakanda;* 1. 14.

154 *Uttaradhyayana Sutra;* XXXIII 11; p. 411; *Karmakanda* 1. 17. (Passions are anger; pride; deceit; greed. Each of them has 4 different levels of intensity. i) anantanubandhi (intense); ii) apratyakhyanavarana (less intense); iii) pratyakhyanavarana (mild); iv) Sanjvalana (still milder).

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156 *Ibid;*

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168 *Sarvarthasiddhi;* 8. 1. *Dravyasangraha;* 29; 31.

169 *Gommatasara; Jivakanda;* 488.

170 Jaini, J. L.; *Outline of Jainism;* p. 47.

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172 *Sarvarthasiddhi;* II. 6.

173 *Tattvartha Rajavartika;* 9. 7.

174 *Gommatasara : Jivakanda;* 4. 90; 8. 95

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180 *Tattvartha Sutra;*

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182 Williams, M.; *A Sanskrit-English Dictionary;* p. 119.

183 *Dhavala;* 13. 5. 4; and 17-44-10.

184 *Sthananga Sutra;* IV. 4.

185 In *Sthananga Sutra;* (V. 3. 174); we observe five states of existence's devagati; manushyagati; tiryaggati; narakagati; and Siddhagati.

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187 Arunvijay Panyas; *Karmki gati nyari;* Part I; p. 4.

188 *Ibid;*

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190 *Sthananga Sutra;* 5. 1. 25; *Tattvartha Sutra;* 2. 37.

191 *Pannavana Sutta;* 21. 15. 59.

192 *Tattvartha Sutra;* 2. 44; p. 111.

193 *Tattvartha Sutra;* 9. 1; *Sarvarthasiddhi;* 9. 1.

194 *Dravyasamgraha;;* 34.

195 *Tattvartha Sutra;* 9. 4-5.

196 *Samavayanga Sutra;* 10. 16; *Tattvartha Sutra;* 9. 6. *Purushartha Siddhyupaya;* 204.

197 *Tattvartha Sutra;* 9. 7; *Purushartha Siddhyupaya;* 205.

198 *Kartikeyanupreksha;* verse 4.

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200 *Prashamaratiprakarana;* Verse 57.

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213 *Tattvarthadhigama Sutra;* 6. 1; *Dravyasamgraha;* 35.

214 *Ratnakarandasravakacara;* 137-147; *Uvasagadasao;* 70; *VasuNandi shravakacharo;* 4; *Caritrapahuda;* 22.

215 *Yogavimsika*-1-2.

216 *Ibid;* 4.

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218 *Yogabindu;* 41.

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220 *Ibid;* 31.

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228 *Ibid;* 21; 32.

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238 *Ibid;* 186.

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241 *Dharmasarmabhyudayam;* 2. 122-123.

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244 *Uvaya Sutta;* 20; *Tattvartha Sutra;* ix 20; *Purusharthasiddhyupaya;*-199.
245 *Tattvartharajavartika;* 9. 26.

246 *Yogashastra;* IV. 113.

247 *Tattvartha Sutra;* IX. 27; 28; *Sarvarthasiddhi;* IX. 27. *Bhagavati Sutra;* 25. 6. 77.

248 *Panchastikaya;* 146.

249 *Sthananga Sutra;* 4. 1. 63.

250 *Tattvartha Sutra;* IX. 31.

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254 *Sarvarthasiddhi;* 9. 34. For the meaning of Gunasthana refer chapter V.

255 *Sthananga Sutra;* 4. 1. 63; *Sarvarthasiddhi* 9. 35.

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258 *Jnanarnava;* 33. 5; p. ; *Tattvartharajavartika;* IX. 28.

259 *Prashamaratiprakarana;* 246.

260 *Ibid;* 247.

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262 *Ibid;* 248.

263 *Jnanarnava;* 37. 1.

264 *Yogashastra;* 7. 8.

265 *Ibid;* 7. 9.

266 *Ibid;* 8. 1.

267 *Ibid;* 9. 7.

268 *Ibid;* 10. 1.

269 *Tattvartha Sutra;* 9. 38. Further; Parvartak Mishrimal writes in his book "Jain Dharma Mein Tapa' that according to Shvetambara traditions; Dharma Dhyana is possible from 6th Gunasthana while according to Digambara traditions; it is possible from 7th Gunasthana. p. 443.

270 *Sthananga Sutra;* 4. 1. 71.

271 *Ibid;* 4. 1. 69.

272 *Tattvartha Sutra;* 42-46.

273 *Ibid;* 42-45.

274 *Ibid;* 9. 38.

275 *Tattvartha Sutra;* 9. 40.

276 *Sarvarthasiddhi;* IX. 38.

277 Jain, C. R.; *Confluence of Opposite;* p. 95.

278 *Dravyasamgraha;;* 37.

279 *Tattvartha Sutra;* X. 1-3; p. 365; *Dravyasamgraha;;* 44; p. 107.

280 *Tattvartha Sutra;* I. 1; *Samayasara;* Verse 410; *Sthananga Sutra;* III. 4. 194; *Uttaradhyayana Sutra;* XXVIII. 1. 3; *Purushartha Siddhyupaya;* 21.

281 *Uttaradhyayana Sutra;* XXXII. 2.



5

THE CONCEPT OF DIVINITY IN JAINISM

The religions of the world differ very widely in their beliefs, faiths, powers of God and divinity regarding good and evil, happiness and misery and account with different degrees of the satisfaction for the existence of sufferings and misery. However all religions generally advocate for the relief of misery and the increase of natural indefinite happiness, believing in living and let living, be truthful, honest, chaste, content, respectful to parents, reverent and obeisant to the spiritual teacher and to the Supreme Divinity.[1]

Atheism Verses Jainism

It is sometimes believed that Jainism is atheistic (*nastika*). The word *nastika* has been differently interpreted. *Panini's Sutra* (*asti nasti dishtam matih*) has interpreted it to mean that he who does not accept *paraloka* or life after death is a *nastika*. According to the *Nyayakosha* 'A *nastika* is a person who does not accept the existence of Ishvara.' Manu has said that he who derides the authority of the *Veda*s does not enter into the concept of theism.

"Atheism, both by etymology and usage, is essentially a negative concept and exists only as an expression of dissent from the positive theistic beliefs. Theism is the belief that all entities in the cosmos, which are known to us through our senses or in-

ferred by our imagination and reason, are dependent for their origination and for their continuance in existence upon the creative and causal action of an infinite and eternal self-consciousness and will; and in its higher stages, it implies that the self-existent being progressively reveals His essence and character in the ideas and ideals of His rational creatures, and thus stands in personal relationship with them. In the earlier stages, theism conceives of God simply as the cause and ground for all finite and dependent existences; but as it develops, it realises the idea of God as immanent and self-manifesting as well as creative and transcendent.'[2]

The concept of a personal God is that he is the supreme being who creates the world and rules over it; he presides over the destinies of all living creatures and awards rewards or punishments according to the merits or sins committed by each individual. In the *Bhagavad-Gita*, Shri Krishna says : "If any devotee desires to worship the idol of God with devotion, I grant him unshakeable faith in that God only. He worships that God endowed with that faith and he gains his desires, for it is I who bestow the same on him".[3]

As regards His power of creation Swami Vivekananda said : "What makes this creation? God. What do I mean by the use of the English word God? Certainly not the word as ordinarily used in English — a good deal of difference. There is no other suitable word in English. I would rather confine myself to the Sanskrit word Brahman. He is the, general cause of these manifestations. What is Brahman? He is eternal, eternally pure, eternally awake, the almighty, the all knowing, the all merciful, the omnipresent, the formless, the part-less. He creates this universe."[4]

During the very primitive days of civilisation, man regarded the most powerful elements of nature like fire, wind, rain, etc. as Gods. He must have wondered nursing over impregnable nature and conceived of many forms as worthy of worship by propitiating through various kinds of offerings including sacrifice of ani-

mals etc. If we consider the concepts of numerous faiths or religions in the world, we would know undoubtedly that the forms of God as conceived in *Puranas* and mythologies are legends and that these Gods are supposed to protect their devotees from evils or grant them boons if they were pleased with their worship and offerings. Amongst the Hindus, the Trinity of Brahma, Vishnu and Shiva has been popular in conception. The followers of Vishnu and Shiva regard their own God as worthy of worship. It is believed that Brahma is the creator of the universe.

Jainism does not recognise that the universe was created by any God or gods. The universe is eternal and uncreated. It is subject to integration and dissolution in its forms and aspects. It is constituted of six substances (*Dravya*s) viz. soul (*jiva*), matter (*pudgala*), principle of motion (*dharmastikaya*), the principle of stationariness (*adharmastikaya*), space (*akasha*) and time (*kala*). It is an aggregate of these substances. The Jain concept of god is quite different from that of the Hindu trinity as he is not considered as a creator, ruler or regulator of the world which is looked upon as uncreated and eternal. Creation implies desire on the part of the God who wants to create and desire implies imperfection.

Mrs. Sinclair Stevenson remarks that "In Jainism there is no God, no communion with him and therefore, Jainism is a mundane religion with an empty heart."[5] Against this, S.K. Jain remarks "True, Jains do not believe in creator-God of the universe, but they are not godless people".[6]

Jainism believes that every individual human experiences the pleasure and pain according to his own desserts.[7] Jainism does not agree with the *Nyaya*[8] conception of Ishvara as a dispenser of *karma*. In ***Bhagavati Sutra***[9], Mahavira replies to Ganadhara Gautama 'yes' to the questions of 'does *jiva* experience the bitter fruit of *paap karma* as bitter', and 'does *jiva* experience good fruits of *punya karma* as good'. In this context it is worthwhile to note the views of Satya Ranjan Banerjee; "*Vedic* conception of the ultimate reality, or divinity as an outside creator-God is chal-

lenged. Not only that the conception of God as a perfect being is questioned — it was often asked if God were perfect, then why his creations were imperfect? If the world is the creation of a perfect being, how is it that there are sorrows and sufferings, miseries and want, and iniquities in his created beings? Whatever may be the position of God as a perfect being, it is an undeniable fact that there are miseries in the world. The Jains and the Buddhists went on further to emphasise that if the woes and troubles of the creatures are to be accounted for by the act of the creatures themselves, and if the creator-God could not be held responsible for them, then what is the point of accepting the outside creator-God? So they eliminated the outside creator-God from their process of thinking. They accepted this world as it is and tried to account for the miseries. Buddhism says that the miseries of the creatures are due to *tanha* (unquenchable thirst or craving) for existence on the part of the creatures themselves. Jainism asserts that miseries and imperfections are due to *karma* (a series of actions) on the part of the unemancipated soul for which he comes to live in this world again. Hence if any Godhood (Divinity) is attached, it is to be attached to a person who is a perfectly emancipated soul being absolutely free from all taints of selfishness. He is a person who saw the eternal varieties as they were and realised the truth as they came to him".[10]

Jainism rejects the existence of a first cause or the creator of universe. Still it is very far from being purely atheistic, for it posits definitely the divinity of the soul and the possibility of our realising its destiny. Thus, though the doctrine of creator-god is denied, Jainism believes in mighty truth of the human becoming the Divinity, the perfect God. Prof. T.G. Kalghatgi observes, "We have not to seek God there in the world outside, nor is God to be found in the dark, lonely corner of a temple with doors all shut,. He is there within us. He is there with the tiller tilling the ground and the path-maker breaking stones in the sense that each individual soul is to be considered as God, as he is essentially Divine

in nature. Each soul when it is perfect is God".[11] Thus, every soul is potentially 'Divine'. What is needed is its full unfolding of its inherent nature for which, one has to be totally free from all *karm*ic particles and thereby, the supreme attributes of divinity are enlightened.

Soul (Potential Divine) and Karma

Whatever difference, heights and falls, pleasure and pain are seen in the souls (*jiva*s) are not caused by Ishvara but by *karma*. *Karma-phala* is not granted to him by God. He (the *jiva*) himself suffers (or enjoys) the consequences of his own doings. As a spider weaves its own web and then gets caught in the same, no one else is responsible for its bondage, so also a *jiva* himself does good or bad actions (*shubhashubha-karma*) and himself suffers (or enjoyes) the fruits of those doings. As he sows so does he reap. The *karma*s which a *jiva* binds himself with, have to be enjoyed (or suffered). *Jiva*s are free at the time of allowing or not allowing ourselves to be bound by *karma* but once they (selves) get bound by *karma* they have to suffer (or enjoy) the consequences. There is no escape from them merely because they (including celestial beings) desire otherwise. Bhagavan Mahavira says. "There is no escape from the *karma* already floated" (*Kadana kammana na mokkha atthi*).[13]

Celestial Beings and Karma

Jainism believes that the celestial beings *Bhava Deva*s (or *Deva* in short) are also bound by *karma*s and enjoy some super human power but not omnipotence, etc.[14] They are subject to rebirth. These beings not free from *karma*, pay homage to the Liberated Beings, Supreme Divinities who have annihilated all *karma*s. Thus, these heavenly beings however luminous, are not Divine Beings in Jain religion. In Jainism, *Deva*s are referred to as progressive spiritually developed beings and not as a supreme beings. Now we shall discuss in brief about the *Deva*s.

Capability of Being Devas

The following *karmas* leads to celestial state of existence[15] : a) *Saraga-Samyama* (restrained with attachment); b) *Samyama-Asamyama* (restrained cum non-restrained); c) *Balatapa* (childish austerities); and d) *Akama Nirjara* (involuntary dissociation of *karma*)

Shubha-nama karma is another cause for the *Devagati.*[16] *Trilok-sara* enumerates the causes of *devagati* in detail. [17] Thus, the following are some of the causes of bondage leading to *Devagati* : i) Penance followed for worldly desires. ii) Penance not based on *Samyagdarshan* but, practised in misguided belief. iii) Wrong penance like walking on fire, torturing the body by fire or vel (an iron instrument). iv). Death due to accident by fire, etc. v) Refraining from evil acts out of compulsion. vi) Good deeds done in a defective or sinful manner (showy worship, etc.).

The following are some of the common characteristics of celestial being (*Devas*) :

Heavenly Acquisition : The eight natural heavenly acquisitions[18] of the celestials, are as follows :

1. *Anima* : this enables them to make their body very small.

2. *Mahima* : is the opposite of the first and helps them to extend their bodies to any dimensions.

3. *Laghima* : by which they can make their bodies very light.

4. *Garima* : by which they can make their bodies very heavy.

5. *Sakama rupi*tva : by which they can at will adopt any forms, and any number of bodies at one time.

6. *Vashitva* : by which they can bring others under subjection.

7. *Ishitva* : by which they can exhibit superiority.

8. *Prakamya* : power to act as they desire.

Structure etc. : According to Jainism, the heavenly beings have *karmic sharira*, *taijasa sharira* and *vaikriya sharira.* [19] These *devas* do not have bones, blood, and hence there is no decay or damage to their body. They can have the form according to the will which is imperceptible to the common man. The *vaikriya* type of body is produced in the case of birth by way of sudden manifestation.[20] In *Tattvartha Sutra* we find that, "It is also produced through labdhi or super ordinary power".[21] *Devas* are masculine or feminine but not neuter.[22] The birth of celestial beings is by instantaneous rise on special beds (box beds).[23] These beings take the *kavala or roma ahara.* [24] Respiration occurs at fixed intervals.[25] Thus, *devas* are magnificent and have some super human powers.

Devas are of four types namely, the Residential (*Bhavanavasi*), the Peripatetic (*Vyantara*), the Steller (*Jyotishka*) and the Heavenly-spheres beings (*Vaimanika*).[26] Now we shall discuss the four celestial beings in brief :

1. Residential Beings : The Residential beings (*Bhavana*pati *Devas*) live in a palace (*bhavan*) in *Ratnaprabha* earth.[27]

In *Uvavaiyam Suttam* we observe that with divine colour, divine smell, divine shape, divine touch, divine body frame, divine structure, divine fortune, divine glow, divine radiance, divine grace, divine decorations, divine brilliance and divine tinge, brightening and beautifying all the directions, they came down to Shraman Bhagavan Mahavira and paid homage and obeisance to him.[28]

Bhavanavasi-nikaya consists of the ten types of *Devas* viz., *(i) Asurakumara, (ii) Nagakumara, (iii) Vidyutkumara, (iv) Suparnakumara, (vi) Agnikumara, (vi) Vatakumara, (vii) Stanitakumara, (viii) Udadhikumara, (ix) Dvipakumara, and (x) Dikkumara.*[29] The symbols of these Residential Gods are *chudamani*, serpent, thunder-bolt, *garuda*, jar, horse, pair of bowls, crocodile, lion, elephant respectively.[30] All the *Bhavanpati*

devas are called *kumaras* because they look like a youth or *kumara* and they are handsome to look at and delightful. Their movement is light, lovely and playful.

The Residential Gods in their kingdom have two Indras.[31] In *Sarvarthasiddhi*[32] we observe that Indras are lords who are powerful beings endowed with extraordinary occult powers not possessed by the others. Those who are equal to Indras in respect of duration of life, energy, attendants, enjoyment, etc., but not with regard to authority and splendour, are called equals (*Samanika*). They are great ones like fathers, teachers or preceptors. *Trayastrimsahs* are of the status of ministers or priests. They are thirty-three, and hence they are called *Trayastrimsahs*. *Parishadahs* are the friends and companions in court, that is courtiers. *Atmarakshahs* are like the police, those who protect the people and property. *Anika* is the army consisting of seven divisions such as infantry and so on. *Prakirnakahs* are like the citizens, such as townsfolk and peasants. *Abhiyogyahs* are like servants engaged in serving others in several ways. *Kilbishkahs* are of the lowest rank, those who possess demerit. These *devas* derive pleasure from sexual enjoyment experienced through body just as do human beings.[33] The *Bhavanpatis* live in palaces, studded with diamonds, with full of lust and luxuries.

The *Paramadhami devas* are like residential *devas*. They go up to the third *naraka* and enjoy the pain of *narakiya jivas* by torturing them. In *Samavayanga Sutra*[34] we observe the fifteen types of *Paramadhami devas*, viz., (i) Amba, (ii) Amba Risi, (iii) Shyam, (iv) Shabal, (v) Rudra, (vi) Uparudra, (vii) Kala, (viii) Mahakala, (ix) Asipatra, (x) Dhanu, (xi) Kumbha, (xii) Valuka, (xiii) Vaitarani, (xiv) Kharasvara, and (xv) Mahaghosha.

The age of residential *devas* is minimum 10,000 years and maximum a little more than one *sagaropama*. In *Uvavaiya Suttam* we observe that *Bhavanvasi devas* with great grace, great fortune etc., worship Bhagavan Mahavira.[35]

2. Peripatetic (*Vyantara*) : The peripatetic (*Vyantara*) reside above *Ratnaprabha bhoomi* (earth) and upper and middle *loka*.[36] They reside in various *antara* (intervening spaces) hence, they are called *Vyantara*. They visit different places and trees etc., some of them even attend upon the human beings. The *Vyantara* consists of *Kinnara, Kimpurusha, Gandharva, Yaksha, Rakshasa, Bhuta* and *Pishacha*.[37]

The eight *Vana-Vyantara*s are, *(i) Anapanni, (ii) Panapanni, (iii) Isi-vadi, (iv) Bhuta-vadi, (v) Kandita, (vi) Maha-kandita, (vii) Kohanda, and (viii) Patanga.*

The Peripatetic *deva*s in their kingdom have two Indras.[39] Indras, *Samanikas, Parishadyas, Atmarakshas, Anikas, Prakirnakas, Abhiyogyas and Kilvishikas* are found in each type of *Vyantara deva*s.[40] The *Vyantara deva*s have *dravya leshya* namely black, indigo, grey, and,yellow.[41] All the six *bhava leshya*s may be found in *Vyantara deva*s. They enjoy sexual pleasure like human beings.[42] *Vyantara deva*s approach human beings to serve (due to family and friendly affection of earlier birth) and create fear (due to enmity in the earlier birth). They are playful.

The age of the *Vana-Vyantara deva*s is minimum 10,000 years and maximum one *palyopama*.[43] They have immense grace, immense fortune and worship Bhagavan Mahavira.[44] These heavenly beings enjoy sexual pleasure through body just as man does.[45]

It is worth noting the ten types[46] of *Tiryak Jrimbhaka Deva*s namely, *(i) Ana Jrimbhaka, (ii) Pana Jrimbhaka, (iii) Vastra Jrimbhaka, (iv) Lena, (property etc.) Jrimbhaka, (v) Pushpa Jrimbhaka, (vi) Phala Jrimbhaka, (vii) Pushpa Phala Jrimbhaka, (viii) Shayana Jrimbhaka, (ix) Vidya Jrimbhaka, and (x) Avyakta Jrimbhaka*. These *deva*s fill up the house of the parent of the *Tirthankara*s with gold, corn and other articles suggested by their respective names, on the auspicious day of *chyavana* (descent from heaven), *Janma* (birth), and other auspicious days of *Tirthankara*.[47] They live on the mount Vaitadhya.[48]

3. Jyotisska : *Jyotishka Devds* (Stellar) are called *Jyotishka* (luminous) because they reside in luminous celestial quarters. The region of the circle of the Stellar begins at a height of 790 *yojanas* above the ground level of the Mount Meru.[49] *Surya* is ten *yojanas* above the region of stars. Moon is eighty *yojanas* above the sun. The constellations are four *yojanas* above the moon. The planets are sixteen *yojanas* above the constellations and are found to move below or above the sun and moon.

Jyotishka nikaya consists of *Surya* (the sun), *Chandra* (the moon), *Graha* (planets), *Nakshatra* (constellations), *Prakirnatara* (stray stars).[50] We observe that in each type of *nikaya* there are Indras (lord), *Samanikas* (equal to lord), *Parishadyas* (friends),*Atmarakshas* (body guards), *Anikas* (army), *Prakirnakas* (citizens), *Abhiyogyas* (servants), *Kilbishika* (lower rank).[51] The *Jyotishka* bodies are five *chara* (mobile) and five *sthira*[52] (immobile). The division of time is worked out by, the *chara Jyotishka devas*.[53] The time divisions such as *muhurta*, day, night, fortnight etc., past, present and future take place only in *Manusha loka*.[54] In *Manusha loka*, there are one thirty two *Suryas* and one thirty two *Chandras*.[55] The five *achara* bodies, existing outside the *Manusha loka*, are *Sthira* (immobile). [56] These static *devas* have innumerable suns and moons.[57]

The *Jyotishkas* possess yellow *dravya leshyas*.[58] But, they can have all the six *bhava leshyas*. These heavenly beings enjoy sexual pleasures like human beings.[59] The minimum age of these beings is one eighth of a *palyopama* and maximum age is one *lakh palyopama*.[60] In *Uvavaiyam Suttam* we observe that the *Jyotishka*, viz., Jupiter, Moon, Sun, Venus etc. were as red as a drop of melted gold. These heavenly bodies descended to pay obeisance to *Jina* Mahavira.[61]

4. *Vaimanikas* : *Devas* belonging to fourth *nikaya* are called *Vaimanikas*, since they move by *vimanas*. It is interesting to note that Residential *Devas* also move by *vimanas*. The *Vaimanika*

devas are of two types viz., *Kalpopapanna* and *Kalpatita*. [62] The *Kalpopapanna* are those who reside within one of the *Kalpas* and *Kalpatitas* are those who reside above the *Kalpas*.[63] These *Vaimanika devas* reside neither at one and the same place nor by the side of one another but one above another (in upper *loka*).[64]

Kalpopapanna Devas : *Kalpopapanna devas* are of twelve types viz., *(i) Saudharma, (ii) Ishana, (iii) Sanatkumara, (iv) Mahendra, (v) Brahma, (vi) Lantaka, (vii) Shukra, (viii) Sahasrara, (ix) Anata, (x) Pranata, (xi) Arana, and (xii) Achyuta*.[65] The following symbols are found as a mark on the crowns of twelve Indras (Shakrendra, Indra of the first *devaloka, Saudharma* to the *Achyutendra* of the twelfth *devaloka, Achyuta*) (i) deer, (ii) buffalow, (iii) wild boar, (iv) lion, (v) male goat, (vi) frog, (vii) horse, (viii) elephant, (ix) snake, (x) *Khang*, (xi) ox, and (xii) *Vidim*, respectively.[66] With divine smell, divine *riddhi*, divine *leshya*, divine *prabha*, they live in the heavens.[67] In each class of *Kalpas*, we have an Indra, *Samanikas, Trayastrimsas, Parishadyas, Atmarakshas, Lokapalas, Anikas, Prakiranakas, Abhiyogyas and Kilvishkas*.[68]

In *Saudharma* and *Ishana kalpa, dravya leshya* is *tejas* or yellow. The heavenly beings in *Sanat-kumara, Mahendra and Brahma loka* possess pink or *padma dravya leshya*. From sixth *deva loka* (*Lantaka*) to twelfth *devaloka* (*Achyuta*), the *dravya leshya* is *shukla* (white). [69] The six *bhava leshyas* can exist in all the twelve *kalpa devas*.

The celestial beings of *Saudharma* and *Ishana* derive pleasure from sexual enjoyment experienced through body like a human being.[70] Further we observe [71] the *devas* residing in the third and fourth heavens satisfy their sexual hunger and thus derive pleasure through a mere touch of the goddesses. The *Devas* residing in the fifth and the sixth heavens derive satisfaction born of sexual enjoyment through a mere look at the decorated form of the goddesses. The *Devas* residing in the seventh and eighth

heavens have their sexual passion calmed down through a mere listening to the various sounds produced by the goddesses, and it is thus that they derive pleasure born of an experience of sexual enjoyment. The gods residing in the two pairs of heavens, ninth-tenth and eleventh-twelfth have sexual satisfaction through a mere thought of the goddesses; for this satisfaction they require neither to touch the goddesses, nor to have a look at their form, nor to listen to their songs etc., the idea is that the goddesses reside up to the second heaven not further upwards but can travel up to eighth *Kalpa devaloka*. The minimum age of *Kalpa-deva*s is one *palyopama* and maximum age is twenty two *sagaropama*. [72]

The *Lokantika deva*s are *devarishis* or divine ascetics since they are immune to sexual pleasure.[73] These celestial beings reside in fifth *kalpa*, viz., *Brahma devaloka*, they are called *Lokantika* because they are *eka bhava-avatari* which means that released from this state of existence they are born as human beings and attain emancipation, the divinity. Thus, they are at the end of the *samsara loka*. (transmigration). In *Kalpa Sutra*[74] we observe that they follow the established tradition of calling out '*bujjhahao bujjhahao*'. (i.e. please understand, please understand), appear with respect before the *Tirthankara* to request him to renounce the worldly pleasure and enlighten the world. The *Lokantika deva*s are — *(i) Sarasvata, (ii) Aditya, (iii) Vahni, (iv) Aruna, (v) Gardatoya, (vi) Tusita, (vii) Avyabadha, (viii) Marut, and (ix) Arishta*.[75] These celestial beings have *Padma dravya leshya*.[76] But, the six *bhava leshya*s may exist there. The minimum age of these *deva*s is seven *sagaropama*s and the maximum is ten *sagaropama*s.[77]

*Kilbishika deva*s : *Kilbishika deva*s, viz. *(i) Traipalyomika, (ii) Traisagrika, and (iii) Traidashasagrika*[78], have their abode[79] at three places, viz., (i) below within the *Saudharma* and *Ishanadeva loka* but above *Manushaloka*, (ii) below the *Sanatkumara* and *Mahendrakumara Kalpa*s but above *Saudharma* and *Ishanadeva loka* and (iii) below the *Lantaka*

Kalpa devas but above *Brahmaloka Kalpas* respectively. The *Kilbishika* celestial *devas* are generally despised and shunned and they do menial work.[80] The *Sthiti* (age) of these three *Kilbishika* celestial beings is three *palyopama*, three *sagaropama* and thirteen *sagaropama* respectively. [81]

Kalpatita devas : *Kalpatita* means beyond the zone of *Kalpas*. These celestial beings are of two types — *Graiveyaka* and *Anuttara*. [82] In *Kalpatita* beings there is no division of *devas* in the form of Indras, *Samanika* etc. All the *Devas* in *Kalpatita devaloka* enjoy equal status. They are called *Ahamindras* (I am Indra),[83] since they are akin to Indra. These heavenly beings are immune from sexual enjoyment.[84] The *dravya leshyas* of these *devas* is only white (*shukla*).[85] They (*Graiveyaka*) may have the six *bhava leshyas*.[86]

Graiveyaka : The word *Graiveyaka* has the root '*Griva*' which means neck. These heavenly beings act like neck in relation to *loka*, conceived after the figure of a man, and are called *Graiveyakas*. These *devas* reside above the eleventh and twelfth *kalpa deva*, viz., *Arana* and *Achyuta Vaimanika Kalpavasi* but below the *Anuttara devaloka*.[87] These celestial beings never leave their places with a view to visiting another quarter.[88] These heavenly beings are of nine types, viz., *i) Sudarshana, ii) Supratibaddha, iii) Manorama, iv) Sarvatobhadra, v) Suvishala, vi) Sumanas, vii) Sanmauasya, viii) Priyankara, and ix) Nandikara*.[89]

The minimum age of *Graiveyaka* is twenty three *sagaropama* and maximum is thirty one *sagaropama*.[90]

Anuttaradevas (*Anuttaraupapatika devas*) : They are *an - uttara* which means the best. These celestial beings are supreme *devas* and born with right belief. They reside[91] above the ninth *Graiveyaka* viz., *Nandikara* (Upper *Graiveyaka* of the upper trinity) but far below the *Siddha Shila*. The *Anuttara* celestial beings are of five[92] types, viz., *(i) Vijaya, (ii) Vaijayanta, (iii) Jayanta,*

(iv) Aparajita, and (v) Sarvarthasiddhi, and are *dvicharamas* — that is such as attain *Moksha* after being born as a human being twice at the most.[93] The celestial beings of *Sarvartha Siddha* will attain *Moksha* from their next human birth, the final *bhava*. The minimum age of the first four *devas* is thirty one *sagaropama* and maximum is thirty three *sagaropama*[94] while the age of the fifth *devas* is thirty three *sagaropama*.[95]

The *devas* of various categories *Bhuvanapati*, *Vyantaras*, *Jyotishkas* and *Vaimanikas* adore the *Tirthankara* and celebrate the glory of his Nativity. [96] The *Vaimanika devas* (*Kalpavasi*) descend from their abodes on the earth from various *Vimanas* to pay their homage to *Jina* (*Tirthankara*). [97] While *Kalpatita devas* never leave their place with a view to visiting another quarter.[98] Thus, according to Jain tradition the classification of *deva* can be as follows : i) *Bhavana*pati – ten, ii) *Vyantara* and *Vana Vyantara* – sixteen, iii) *Jyotishka Chara* and *Sthira* – ten, iv) *Paramadhami* – fifte n, v) *Tiryak Jrimbhaka* – ten, vi) *Kilbishik* – three, vii) *Kalpopanna Vaimanika* – twelve, viii) *Lokantika* – nine, ix) *Graiveyaka* – nine, and x) *Anuttara* – five, totalling to ninety nine.

These *devas* are *Paryapta* (developed) and *Aparyapta* (undeveloped).[99] Therefore, there are ninety-nine *Paryapta devas* and ninety-nine *Aparyapta devas*. The minimum age of *Paryapta devas* is little less than ten thousand years and maximum is thirty-three *sagaropama* and the minimum and maximum age of the *Apara*yapta *deva* is *antarmuhurta*.[100]

As for *Sthiti* (life-duration), *prabha*va (efficacy), *sukha* (pleasure), *dyuti* (glow), *leshyavishuddhi* (purity of soul-colouring), *indriyavishaya* (object of sensuous cognition), *avadhi vishaya* (object of *avadhi* — cognition) — a *Deva* has more of it the higher he is seated.[101] These *devas* live in mundane world and are not definitely the real Supreme Divinity (*Siddha*). These heavenly beings are just more fortunate beings than human because

of their accumulated auspicious *karmas*. They enjoy better empirical existence or some extraordinary power than human beings and other class of beings. The cult of *yaksha* and *yakshini* i.e. worship of attending god is often practised for some ceremonialism. It is worth noting the views of Dr. P.B. Desai – 'In Tamil Nadu, *yakshini* was allotted an independent status and raised to a superior position which was almost equal to that of the *Jina*. In some instances the worship of *yakshini* appears to have superseded even that of *Jina*. [102] Goddess Padmavati, Jwala-malini, Chakreshwari, Osiyamata, and Nakodabhairu, are worshipped by man to make himself free from sufferings miseries and to fulfil desire. But, in fact, they have no power to release the sufferer from the misery since the sufferer is bound by his own *karma*. Worship may bring the purity and thereby the sufferer may feel relief. Even *devas* are bound by their own *karmas*. They are not the objects of adoration because, they are not pure, perfect, omniscient but, live in a bondage of *karma* in *Devagati* (celestial existence).[103] However they are respectable beings because they serve the *Jina*[104], help for the propagation of *Jina dharma*[105], and help to virtuous[106] and hence they are respected.

Avataravada Vs Uttaravada

Jainism believes not in *Avataravada* (the descent or incarnation of God) but in *uttaravada* (the ascendance of man to Godhood). *Uttaravada* stands for the rise of man from the deteriorating life of a human being and reaching to that godly life that knows no deterioration. To become divine it is absolutely essential for one to develop one's own internal qualities or excellences. With the full flowering (complete development) of one's spiritual powers any soul can become an omniscient. There is no place for divine grace or the capricious whims of a superior deity for a soul to attain the spiritual development.

Now we shall discuss the stages of the spiritual development which leads to divinity.

Stages of Spiritual Development (Gunasthana)

Jainism believes that soul is inherently pure. But, due to *karm*ic matters, its purity is tainted since the *karma* is responsible for its imperfection and the spiritual progress is determined by the extent of removal of *karm*ic particles. *Guna* means the life-force or essence of soul, equanimity, conduct, virility, etc. *Sthana* means the higher and lower stages of the purity. *Gunasthana* is the stages known as states of virtue. The virtue does not mean an ordinary moral quality but it stands for the nature of soul, i.e. knowledge, belief and conduct.[107]

Gunasthana is a logical order of decreasing sinfulness and increasing purity.[108] According to Jainism, the soul has potentiality or inherent capacity to come out of the *samsara* and to attain emancipation. This capacity or tendency causes detachment with the worldly pain and pleasure and tries to elevate the self. This urge, which comes out from within the soul, is known as *yathapravrittikarana*.[109] *Yathapravrittikarana* consists in *Apurvakarana* and *Anivrittikarana*. *Apurvakarana* implies the destruction of the duration (*sthitighata*), destruction of intensity (*rasaghata*), reduction of duration of *karma* (*gunashreni*) and reduction of intensity of *karma* (*gunasamkramana*). While *Anivrittikarana* implies the destruction of passions and vision deluding *karma*.[110]

In *Samavayanga sutra*[111], we observe the fourteen *Jivasthanas* according to purity (annihilation of *karma*) :

I. *Mithyadrishti* (Perversity of Attitude) — This first stage is characterised by the presence of wrong belief. The self accepts and treats the wrong belief as a right belief under a false impression. *Abhavyas* (not capable of liberation) live eternally in this *Gunasthana* while *bhavya* (capable of liberation) remains in this *Gunasthana* due to certain untrue belief which will vanish by the influence of right vision. A self in this *Gunasthana* due to perversity of attitude does not relish the truth just as a man suffering

from fever has no taste for sugarcane.[112] From this stage, the soul directly may attain the fourth stage, i.e. *Samyagdrishti*.

II. *Sasvadana Samyagdrishti* (Taste of right vision) — It is a halting and a transitory stage in which one may get the vision of truth simultaneously. It is likely to fall back on falsehood due to the excitement of passions.

III. *Samyag-mithyadrishti* (mixed attitude) — It is a mixture of true and false faith due to *Samyag-mithyadrishti*. On account of intensity of *kashaya*s, one is not capable of practising self-control. It is like mixing of curd and tracles.[113] The fundamental characteristic of this stage is indifference which lasts only for a period less than forty eight minutes (*muhurta*)

IV. *Avirata Samyagdrishti* (Right Belief Abstinence) — To this stage belong those beings who possess right belief and have knowledge of truth and falsity but on account of the realisation of the *apratyakhyanavarana kashaya*s are not capable of practising self discipline, three kinds of thought activity may be noted in this stage : i)*Upashama samyaktva* is attained by *Upashama*,or subsidence of five or seven kinds of deluding *karma*s. ii) *Kshayika Samyaktva* is attained by destruction of the seven *prakriti*s. iii) *Kshayopashama Samyaktva* is attained by destruction and subsidence of sixth and the continuous operation of the seventh, i.e. *Samyakprakriti-mithyatva*, right belief clouded occasionally by the slightest wrong belief. The minimum duration is less than a *muhurta* and maximum duration is thirty three *sagaropama*s.

V. *Deshavirata* (Partial renunciation) — Partial self discipline or partial right conduct is adopted by the aspirant due to influence of passions. The duration is in the minimum less than a *muhurta* and in the maximum somewhat less than a '*Purvakoti*'.

VI. *Sarvavirata* or (*Pramattasamyata*) (self control with spiritual inertia) — One has tendency to complete vows but there is a lurking of *pramada*. Due to this spiritual inertia, the ascetic

is under the influence of evil tendency and passions.[114] This state lasts in the minimum one *samaya* and in the maximum less than a *muhurta*. If the *antarmuhurta*, however, has passed without any incident, he goes into the seventh stage. If he has ascended no series, he comes back to sixth stage and operation begins anew. This wavering between the sixth and seventh *Gunasthana* lasts in the maximum somewhat less than a '*purvakoti*'. If the *upashama* or *kshapaka* series is ascended, such a wavering does not take place. A saint or an ascetic in this stage possesses all the twenty-eight essential primary qualities (*mula-gunas*).

VII. A*pramattavirata* (self control without negligence) — The being belonging to this *Gunasthana* attains complete self discipline by observing complete *Vrata* without negligence (*pramada*). It lasts one *samaya* till *antarmuhurta*. From here, there are two *shrenis*, or ways of ascent : i) *Upashama shreni* in which the right-conduct deluding *karma* subsides; ii) *Kshapaka shreni* in which it is being destroyed. This last is the necessary way to *Moksha*, liberation.

VIII. *Nivritti Badara Samparaya* (initiation to higher life) — Apurva*karana* is practised in this stage whereby the pride is completely destroyed but there is existence of greed and deceit. A self who is on the *upashama shreni* remains on this stage in the minimum one *samaya* and in the maximum an *antarmuhurta*; the one who is on the *Kshapaka shreni* altogether *antarmuhurta*. The Aspirant practices as the beginner of the first *Shukla Dhyana*.[115]

IX. *Anivritti Badara Samparaya* : (incessant pursuit of higher spiritual life) — An aspirant, on the *upashama* or *kshapaka shreni*, performs *anivrittikarana*.[116] Whereby all lustful desire, *Veda*, passions and greed are destroyed. The duration is in the minimum one *samaya* and maximum *antarmuhurta*.

X. ***Sukshma Samparaya*** — In this state all the passions

except subtle greed[117] are annihilated.[118] It lasts one *samaya* till *antarmuhurta*. This is also the stage of *shukla-dhyana*.

XI. *Upashantamoha* — All passions are suppressed. It lasts in the minimum one *samaya* and in maximum till *antarmuhurta*. It is a critical stage for the aspirants. After ending this stage, the self falls from the *upashama shreni* (due to passion and subtle greed) and sinks into one of the lower stages. A saint may fall down from here, but if strong enough, he can resume his ascent from the *Kshapaka* mode of ascent.

XII. *Kshina-moha* (destruction of passions) — All passions including subtle greed are annihilated. The intoxicating energies (*mohaniya karma*) are fully removed. He remains for an *antaramuhurta* on this stage and by next stage namely *Sayogikevali*, one is omnipotent. In the last *samaya* of tenth *gunasthana*, *sukshma samparaya*, when an aspirant is able to annihilate the greed, such aspirant, who is in *kshapaka shreni*, attains twelfth *Gunasthana*, *kshinamoha* or *kshina kashaya*, *vitaraga chhadmastha*. The aspirant concentrates on the second *shukla dhyana*

XIII. *Sayogi Kevali* (omniscient in embodied condition) — The four *Ghati karma*s, namely *Jnanavaraniya*, *Darshanavaraniya*, *Mohaniya* and *Antaraya karma*s are completely annihilated. Here in this stage, the struggle for perfection is ended whereby an aspirant no more remains as a struggling (with attachment and aversions) aspirant but becomes an omnipotent with body, the divinity. This state of virtue is Arihant or *Tirthankara* or *Kevali*, wherein only the yogic activities are remaining. That is, in this stage the omniscient is possessed of four *aghati karma*s, namely *Vedaniya*, *Ayush*ya, *Nama* and *Gotra karma*s. The omniscient in this stage is endowed with infinite knowledge (*ananta jnana*); infinite vision or intuition (*ananta darshana*), infinite bliss (*ananta sukha*), and infinite power (*ananta virya*). Zimmer compares the attitude of the *kevali*s in

this stage to the functions of a lamp 'Lighting the phenomenal expersonality solely for the maintenance of the body, not for the pursuit of any gratification of sense or any goal.[119] This stage can be compared to the stage of '*jivan mukta*' of other Indian philosophical systems.[120] This state of virtue lasts in the minimum *antarmuhurta*, in the maximum somewhat less than a '*purvakoti*'.

II. *Ayogi Kevali* : (Omniscient without the operation of *mana-vachana-kaya-yoga*) — This last and the highest state of virtue, wherein the natural exhaustion of *aghati karma*s leads to *Siddha*hood, lasts for *antarmuhurta*. It lasts only for such a short time as is taken by uttering five letters *a, i, u, ri, and lri* and leads to complete liberation.[121] Soul (*Appa*) attains *siddha*hood (*paramappa*). This state of virtue is the divinity where in all the *karma*s are annihilated. Zimmer observes that in this state, the individuality, the masks, the formal personal features are distilled away like drops of the rain that descends from the clear sky, tasteless and emasculate.[122] It is the individual effort, the personal endeavour that constitutes the path to the divinity. Soul perfectly shines with perfect knowledge (*ananta jnana*), perfect perception or intuition (*ananta darshana*), perfect conduct (*ananta charitra*), infinite power (*ananta virya*), undisturbability (*akhanda*), extreme fineness (*sukshma*), interpenetrability (*abadha*) and is neither heavy nor light (*agurulaghu*). Thus, pure soul is *Paramatma*, divine being.

Paramatma (divine being)

Paramatman is the highest, supreme being, otherwise called as *Parameshti*. A *Parameshti* is one who is established in the supreme station.[123] A question may arise in the mind that what is the difference between *Parameshti*s and Other *jiva*s? Pt. Sukh Lal answers "The difference lies in the presence or absence of the spiritual development. Those who have attained to spiritual development and have acquired scatheless prowess of the soul

are *Parameshti*s. The *jivas*, tardy in their process of the soul, are different from them".[124] The *Parameshti* is the holy, supreme personality. There are five *parameshti*s[125] viz., *Arihanta* (Omniscient with body), *Siddha* (Omniscient without body), *Acharya* (preceptor-leader), *Upadhyaya* (preacher) and *sadhu* (sage). The *Pancha Parameshti*s are supreme divinities.[126] *Arihanta* and *Siddha* are omnipotent, omniscient, are supreme divine while *acharya upadhyaya* and *sadhu* are ascetic sages who are themselves striving to reach the end of their journey in *Siddha*hood or Supreme Divinity. The three padas viz., *acharya*, *upadhyaya* and *sadhu* are the individual persons having certain ethical excellences and spiritual attainment. Among the Holy Pentad (*Panchaparameshti*s), the last three viz., spiritual leader, scriptural preacher and mendicant sage have been accorded an extraordinary position of holiness and religious authority.

To express the faith and adore the ideal of ultimate transcendent holiness, as conceived in Jainism, is to recite and meditate on the famous and sacred formula of five fold obeisance "*Pancha-namaskara-stuti*."[127] The five fold obeisance [128] -- "*namo arihantanam/namo siddhanam/ namo ayariyanam/namo uvajjhayanam/ namo loe savva sahunam.*"

Prof. Padmanabh S. Jaini translates the aforesaid obeisance.[129]

I bow before the worthy ones (*Arhat*s) — the *Jina*;

I bow before the perfected beings (*Siddha*s), those who have attained *Moksha*;

I bow before the (mendicant) leaders (*acharya*) of the Jain order;

I bow before the (mendicant) preceptors (*upadhyaya*)

I bow before all (the Jain) mendicants (*sadhu*) in the world.

"This five fold obeisance, destroys all the sin and is the most prominent of all the best auspicious (*mangala*) things."[130] This is also considered as an. integral part of the five fold *Parameshti-namaskara* mantra.

The *pancha namaskara* mantra invocation for the sake of protection against danger is very much employed.[131] The five fold obeisance constitutes the sacred hymn (*stotra*), the litanical formulae of frequent silent repetition (*japa*), the auspicious theme of meditation (mantra), the symbol of spiritual blessings (*mangala*) having sanctity and authority of the revealed world.[132] The question is often raised that in *Pancha Namaskara* the first to be invoked are *Arhats* and not the *Siddhas* who are superior to the former in their spiritual state. Pt. Sukhlal observes, 'The two (*Arhat* and *Siddha*) are the orders of attaining to an object. one is *Purvanupurvi* and other *Pashchanupurvi*. Referring to the smaller after the greater one, is *Purvanupurvi* and to the greater after the smaller is *Pashchanupurvi*. The *Purvanupurvi* order in salutation is resorted to here for this reason. From the point of view of annihilation of *karma*, *Siddhas* are superior to Arihants. Yet both are equal from the point of view of fulfilment (perfection). From the point of view of worldly dealing or practical point of view, *Arihanta* is superior to *Siddha*. This is because the indirect form of *Siddha* is revealed to us by *Arihanta*. The *Arihanta* are therefore looked upon as superior and saluted first.'[133]

It should not be assumed, however, that the *Siddhas* are never invoked first. In the *Pannavana sutta* itself the author pays homage first to the *Siddha* and next to *Jina* Mahavira.[134] Virasenacharya[135] also mentions *Siddha* first and *Arhat* afterwards, Kundakunda[136] does the same. *Paramatmaprakasha* verses one to five adore the *Siddhas* whereas the *Arhats* are adored in verse six. Yogasara verse one adores the *Siddha* (*Paramatma*) while verse two adores Jinendra. When *Tirthankara* initiates himself to an ascetic life or at the time of *pravrajya*; he utters *namo siddhanam (Namah siddhebhyah)*.[137]

Muni Nemichandra observes, "repeat and meditate on the syllables (the mantras) signifying the *Parameshtis* consisting of thirty five, sixteen, six, five, four, two and one (letter) and other (mantra) taught by the Guru (preceptor)." The five fold obeisance have thirty five letters. The same can have only sixteen letters in the following manner : "*Arihanta Siddha Ayiriya Uvajjhaya Sahu.*". Further, the same five fold obeisance can be meditated on formula having only six letters viz., (i) *A-ri-ha-nta-si-ddha* or (ii) *A-ri-ha-nta-si-sa* or (iii) *Om-na-mo-si-ddha-nam.* The same hymn still shorter consists of only five letters viz., *A-si-a-u-sa* in which only the first letters of the five Holy Pentad is taken. The four lettered mantra will have this form : (i) *A-si-sa-hu* or (ii) *A-ra-ha-nta.* The mantra can have still shorter form with only two letters viz., (i) *Si-ddha* or (ii) *A-Sa* or (iii) *Om-Hrim. Om*, is the only one letter, representing the five Divinities. '*Om*' is made up of '*A*' which is the first letter representing *Arihanta*, *Asharira* (or *Siddha*) and *Acharya*; '*U*' the first letter representing *upadhyaya* and '*M*' the first letter representing the *muni (sahu or sadhu).*

The formula of five fold obeisance has a close similarity with the formula of four fold-refuge (*chatursarana*).[138] The formula of four fold refuge[139], a daily worship, is — *Chattari Saranam Pavvajjami* (I take refuge in the four). *Arahante Saranam Pavvajjami* (I take refuge in the *Arhats*). *Siddhe Saranam Pavvajjami* (I take refuge in the *Siddhas*). *Sahu Saranam Pavvajjami* (I take refuge in the *sadhus*). *Kevali Pannattam dhammam saranam pavvajjami* (I take refuge in the *dharma* expounded by the Omniscient).

This formula forms part of the *mangala* (or *mangalik*), the religious blessings with which the spiritual leader monk blesses their devout lay followers. He who takes refuge in *Arhanta*, *Siddha*, *Sahu* and *Dharma* preached by omniscients can put an end to this *samsara* which is full of suffering and misery.[140] The formula is often recited on many ceremonies and rituals especially for *samadhimarana* (meditation unto death).[141]

This refuge formula is only a variation of obeisance formulas with the significant addition of *Jina dharma* and with clubbing of-*Acharya*, *Upadhyaya* and *sadhu* in the sahu refuge. Moreover *Kevali Pannatto Dharma* ..... includes the complete faith (*Shraddha*) in the *dharma* preached by the *Arhat* whereby the devotee becomes fully a *samyagdrishti*.

This refuge formula reminds us of *mula* mantra of Buddhist *trisarana* (three refuge). The three refuge of Buddhism are :

Buddham Saranam gachhami (I take refuge in the Buddha). *Dhammam Saranam gachhami* (I take refuge in the *Dharma*). *Sangham Saranam gachhami* (I take refuge in the *Sangha*).

In Buddhism, number of refuges and adorable ones are the same i.e. three (*trisarana and triratna*). In Buddhism, obeisance is offered to the Buddha, *Dharma*, and *Sangha* in their respective order. The Buddha (enlightened one) includes *Samyaksambuddha*, *Pratyekabuddha*, *Arhat*s and *Boddhisattvas*. *Dharma* is reality realised and taught by the enlightened one, i.e. the Buddha. *Sangha* consists of four classes of followers of the Buddha and his *Dharma* viz., *Bhikshus* (monks), *Bhikshunis* (nuns), *upasaka*s (men householder having faith in the Buddha) and *upasika*s (women householder having faith in the Buddha).

We shall now describe 'the five holies' or the *Parameshti*s, the supreme divinities.[133]

A. THE ARHAT

The word '*Arhat*' generally means a holy, accomplished, a liberated sage, an illustrious one, a divinity. The '*Arhat*' is one who has destroyed the enemy (ari) viz., anger, deceit, delusion and aversion. *Arhàt* is endowed with four infinite virtues viz., vision, knowledge, bliss and power (*darshana*, *jnana*, *sukha* and *virya*). He has destroyed impurity caused by *ghati karma*s viz.,

knowledge obscuring (*Jnanavarana karma*), vision obscuring (*Darshanavarana karma*), deluding (*Mohaniya karma*), and energy obscuring (*Antaraya karma*).

The word *Arhat* is variedly referred as *arhanta*, *arihanta*, *arahanta*. *Arhat* is vitaragi which means he is free from *raga* (attachment). *Arhat* is *Jina*, he who has conquered on account of conquering the anger, conceit, greed and pride. He is one who has destroyed the seed of all *karma*.[143] *Arihanta*, the annihilator of *ghatikarma* is like the sun for the lotus for releasable souls (*bhavyas*) existent in the universe and possess infinite knowledge and bliss.[144]

Arhat is the holiest saint, accomplished teacher, all knowing supreme self. He is free from mundane pleasure, pain, misery, attachment and aversion.[145] *Arhat* is blessed with four fold infinities (*Ananta Chatustaya*) after destroying the four *ghati karmas* and it is the culmination of the faculties and energy of the soul.[146] *Arhat* is supreme among yogins par excellence.[147] *Arhat* though is with *aghati karma*, lives, in eternal bliss in this universe. From the transcendent point of view, an *Arhat* is without body; but from ordinary point of view, he possess *Audarika sharira* which is very shining and glowing.[148]

As stated in *Jainendra Siddhanta Kosa Arhats* are either *samanya kevalis* (ordinary omniscients) or *Tirthankaras*.[149] Ordinary omniscients are of two types viz., *pratyekabuddha* and *buddhabodhita*. In the Jain text, *Samavayanga Sutra*,[150] we find the usage of the word *pratyeka-buddha* (*patteya buddha*). In *Uttaradhyayan Sutra*, Karakandu, Dumurkha, Nami and Naggatti are termed as *pratyekabuddhas*.[151] In *Isibhasiyaim Suttam*, the forty five ascetics are referred as *pratyekabuddhas*.[152] To attain the status of *pratyekabuddha*, no external source of inspiration is required. While, the *buddhabodhita* is an ascetic who attains liberation under guidance of a spiritual teacher.

Tirthankara

This word is very often used which means a divine sage who makes a bridge (*tirtha*) to cross over the ocean of pain suffering, misery and transmigratory existence. The word '*Tithayara*' is found in *Uttradhyayan Sutra*.[153] *Tirthankara* Arishtanemi is titled and prayed as saviour of supreme lord of *Dharma* (*Logannahe Damisare*).[154] *Tirthankara* is reviver of the Jain faith. The *tirtha* is also understood as holy place. He establishes the '*Tirtha*' or '*samgha*' which is constituted of *sadhu* (monk), *sadhvi* (nuns), *shravaka* (layman), and *shravika* (lay woman). A *Tirthankara* or an *Arhat* has one thousand and eight names. e.g. *vitaraga*, *sarvajna*, *Jina*, *kevali*, *buddha*, *mukta*, etc. The texts *Mahapurana* by Acharya Jinasena and Gunabhadra and also *Jinasahasranama* composed by Asadhara, mention 1008 names of *Jina*.

The following twenty observations jointly or severally are the causes of *Tirthankara-nama-karma*[156] which leads the *jiva* to become a *Tirthankara* : (i) reverence to *Arhantas*, (ii) reverence to *Siddhas*, (iii) reverence to *pravachana*, (iv) reverence to preceptor or guru, (v) reverence to aged monks, (vi) reverence to highly learned ones, (vii) reverence to ascetics, (viii) constant use of knowledge, (ix) purity of right faith, (x) modesty towards knowledge, (xi) daily practice of six essential religious activities, (xii) observance of vows, (xiii) renouncing the world, (xiv) observing austerities, (xv) offerings to competent personage, (xvi) ceaseless pursuit of knowledge, (xvii) providing easement to all ascetic sages and adopt equanimity, (xviii) providing easements to fourfold religious order, (xix) faith or belief in scriptural texts, and (xx) spreading the *pravachana*.

The difference between ordinary *kevali* and a *Tirthankara* is that the *Tirthankara* preaches and propagates *dharma*, the law, and forms a community chaturvidh *samgha* of monks, nuns, laymen and laywomen in order to show the right path, the path to

attain *Moksha*, divinity, whereas the ordinary *kevali* cannot be the propounder of a religious faith. It is due to the attainment of *Tirthankara nama karma* that a *Tirthankara* becomes the propagator or reviver of a religious faith for a considerable period for suffering humanity. Upadhyaya Amar Muni observes that *Tirthankara* possesses *Loka-upakari siddhis*[157] and leaves permanent impression. In fact ordinary *Arhat* and *Tirthankara* do not differ in the spiritual experience viz., infinite bliss and virtues but, in certain excellences in external attributes, events, etc.

Excellences

Arihantas (variantly terms as *Tirthankara*) are those who are worthy of obeisance, worthy of adoration, and supreme among gods in the world.[158] The *Arhat* body which is perfect stainless or *niranjana*, an abode of omniscience, and which is about to throw away the last shackles of *karma* (*aghatikarma*), receives worship (or *arha*) on five excellent events from heavenly beings.[159] The five auspicious events (*Panchakalyanaka Mahotsava*) in the life of *Tirthankara* (conception, birth, renunciation, attainment of omniscience and *nirvana*) are excellent non-routine events.[160] These five celebrations of worship are not done for ordinary *kevalis*.

A. Five Auspicious Events

i) Conception (*Garbha Kalyanaka*) : The mother of the *Tirthankara* witnesses the auspicious dreams[161] when the soul of *Arhant* descends from the highest of heavenly spheres into her womb.[162] Indra along with his dignitaries celebrates the *Garbha Kalyanaka* ceremony.[163]

ii) Birth Celebration (*Janma Kalyanaka*) : The celestial beings celebrate the birth event of *Tirthankara* on the splendid Mountain Meru.[164]

iii) Renunciation (*Diksha Kalyanaka*) : The *lokantika* celestial *devas* request the *Tirthankara* to auspicate the great stream of *dharma*.[165] He renounces, without the aid of a guru, the pas-

sionate world and adopts the life of homeless recluse. The celestial *devas* celebrate the *Diksha Kalyanaka Mahotsava* Celebrations.

iv) Omniscience (*Kevala Kalyanaka*) : The *Tirthankara* destroys the four *ghati karmas* and attains pure knowledge and becomes omniscient. The heavenly *devas* celebrate the *Kevala Kalyanaka Mahotsava* and create the *Samavasarana*, the religious assembly, where beings (potential divine) such as *devas*, humans including *chaturvidha sangha*, animals and their kings and queens have equal access to the divine *Tirthankara* and equal opportunity to become divine themselves.[166]

v) *Nirvana Kalyanaka* : This *Kalyanaka* is celebrated by the *devas* when *Tirthankara* destroys four *aghati karmas* and attains immortal liberated state of the *Siddha*.[167]

B. *Atishayas* :

It means the attributes which are not possessed ordinarily by the humans. It is only the *Tirthankara* who possesses four *atishayas*.[168]

i) *Apayapagama* : This consists in the unusual fact that no phenomena, however menacing, can injure him in any way.

ii) *Jnana Atishaya* : This refers to the omniscient power.

iii) *Puja Atishaya* : All the beings however high placed they may be, like Indras etc., respect and pay obeisance to him.

iv) *Vachana Atishaya* : His teachings are pleasant, useful and intelligible to all without the aid of interpreter.

C. Vachana *Atishaya*

i) His language obeys the rules and regulation or grammar and is respectful, appealing to everyone.

ii) The sound is clear and audible.

iii) Language is neither too pedantic nor resembling that of villagers.

iv) Language consists of majestic words and even the voice is majestic.

v) Each word is accurately pronounced.

vi) Language is easy and meaningful.

vii) It consists of accurate music, *swara* etc.

These seven are based on the beauty predominantly of language, the rest are meaning predominant.

viii) The words are fully meaningful.

ix) Sentences are such that no one can raise an objection against them.

x) Language shares the formality or manner of the speaker.

xi) Sentences spoken by them are doubtless and with accurate meaning and wordings.

xii) It removes the bad behaviour or bad quality in bad or unmannered persons.

xiii) Listeners have a sensible feeling of accepting with honour and respect.

xiv) They speak according to the time and place.

xv) They speak just accurately and briefly.

xvi) They don't speak useless words or anything out of context which is non-related.

xvii) The language fulfils all the expectations of each and every individual.

xviii) Language specifies the mannerism and mentality of the speaker.

xix) He uses very good and sweet language, agreeable words.

xx) It does not expel other's secrets.

xxi) It is according to religion and meaning.

xxii) Language is not of narrow spectrum but it is of broad spectrum with a broad outlook.

xxiii) It is devoid of other's defects and selfpraise.

xxiv) Language is such that listeners praise on hearing.

xxv) It is devoid of any grammatical mistakes and is within the laws of grammar obeying them.

xxvi) Their preaching is such that it induces enthusiasm in the listener.

xxvii) Their language is surprising, new and effective.

xxviii) They do not stop in between (words), there is a rhythmic flow of language.

xxix) Language is devoid of fear, misunderstanding and all types of falsehood.

xxx) The explanations are accurate and effective.

xxxi) Their language is of the extra ordinary peculiarity.

xxxii) Language is such that it explains all types of colour, shape and size.

xxxiii) It is full of bravery.

xxxiv) Language is non-irritating and is pleasing.

xxxv) Each word and line is full of knowledge and sensible.

Whenever the language or word is spoken it must obey these thirty five qualities.[169]

D. The Excellences

The Thirty Four attributes of *Tirthankara* described in *Samavayanga Sutra* are :

i) Growth of hairs, moustache, nails etc. ceases.

ii) Presence of healthy body without any disease.

iii) The colour of blood and flesh is white like cowls milk.

iv) Inspiration and expiration would be fragrant like the lotus.

v) Meat or flesh is out of sight, covered or is like fog or dew.

vi) Rotation of *Dharma Chakra* in the sky.

vii) Existence of three umbrellas in the sky.

viii) They are fanned with white feathery fans.

ix) A crystal clear throne, like *Akasha* with stars, is present.

x) One thousand flags with the emblem of Indra are present in front of him, wherever he goes or moves.

xi) Wherever he resides leaves, flowers and petals are showered by *devas* i.e. *yaksha devas*. Umbrella, bells, flags and *Ashoka* tree with the emblem are always present.

xii) The presence of the splendid heavenly light around and behind the head shines even at the night time.

xiii) Wherever *Tirthankaras* go the land becomes steady and beautiful.

xiv) The thorns of the *viharasthala*, i.e. where the *Tirthankaras* go, turn upside and down in order not to hurt them.

xv) Pleasing sensation of the body of *Tirthankara* in all the seasons.

xvi) Wherever the *Tirthankaras* sit, the land has a pleasant touch and pleasant breeze blows up to eight miles (one *yojana*) .

xvii) Non-existence of dust or sand on the land where *Tirthankara* moves caused by mild fragrant droplets of clouds i.e. rain.

xviii) Showering of water flowers or aquatic flowers and flowers grown on land till the level of knees.

xix) Non existence of bad or disagreeable or unpleasant, smell, taste, touch, sound and shape.

xx) Manifestation of pleasant smell, taste, touch, sound colour or appearance.

xxi) While preaching *dharma*, a pleasing and spreading sound up to one *yojana* (eight miles) is produced.

xxii) His preaching and teachings are in Ardha-magadhi language.

xxiii) This Ardha-magadhi language is understood by all people both well-versed and illiterate, even by birds, animals, creatures, reptiles like snake with a beneficial and agreeable sense.

xxiv) Even the old rivals, say humans, *deva*s, *asuras*, devils, demons, animals, birds and even reptiles sit near him forgetting the enmity and listen to his preaching with agreeable sense.

xxv) Even other commentators, scholars and vidvans praise him.

xxvi) Commentators forget to comment on him.

xxvii) Wherever the *Tirthankara*s go, those places experience normal weather i.e. there is neither flood nor (famine) drought, there is equal cycling of all seasons.

xxviii) Epidemics like cholera and plague vanish.

xxix) Soldiers in their own kingdom do not harm them.

xxx) And they are not afraid of even the soldiers of their rival kings.

xxxi) There is no excess of rain i.e. flood.

xxxii) Nor there is less rain i.e. drought or famine.

xxxiii) There is no scarcity of food, water shelter i.e. people lead a prosperous life.

xxxiv) Even the manifested epidemics subside wherever they go.

Harisatya Bhattacharya[171] has given the following thirty four *atishayas* of the *Tirthankaras* :

i) From the moment of his birth, his body is perfectly pure; no stain, no sweating can ever be found on it.

ii) No excretions from his organs.

iii) The flesh and blood of his body are purely white.

iv) His words are always pleasing and beneficial to all the living beings.

v) His beauty is indescribable and incomparable.

vi) His body gives out sweet and fragrant smell.

vii) One thousand and eight marks of supreme beauty are seen on his body.

viii) He possesses great strength.

ix) His body is such that it cannot be cut.

x) His constitution is symmetrically built, when he attains omniscient knowledge.

xi) His body becomes shadowless.

xii) He takes food no more.

xiii) He is free from troubles.

xiv) His eyelids do not wink.

xv) He is free from injury.

xvi) Wherever the *Tirthankara* goes, famine disappears.

xvii) People understand all sciences and arts by meditating on him.

xviii) His nails and hairs do not grow any further.

xix) The lord moves in the air.

xx) He appears to face all the four directions simultaneously.

xxi) His speech is such that it is understood by all the creatures.

xxii) The fruits, flowers etc. of all the seasons are found in the region where the lord stays.

xxiii) All creatures are friendly with one another.

xxiv) Everywhere in the country peace, prosperity and amity prevail at the advent of the *Tirthankara*. All kinds of epidemics and diseases disappear. The lame walk; the deaf hear; the dumb speak; the blind see; and the maimed are made whole.

xxv) The place where he preaches, called the *Samavasarana*, is very pure and clean.

xxvi) Cool fragrant light zephyr blows around him.

xxvii) The god (*deva*) *Vayukumara* removes all dust from the *Samavasarana*.

xxviii) The god (*deva*) *Meghakumara* sprinkles cool and sweet-smelling water.

xxix) The deities and men cry out shouts of *Jai! Jai!!* Victory! Victory!!

xxx) All kinds of grains grow in plenty.

xxxi) *Akasha* and the directions are pure.

xxxii) Eight kinds of auspicious things attend the procession i.e. umbrella, chowrie, banner, swastika, mirror, *kalasha*, *vardhamanaka*, *bhadrasan*.

xxxiii) Golden lotuses blow at every step of the *Arhat*.

xxxiv) The *dharma chakra* precedes the sacred procession.

E. Divine Attributes :

The twelve divine attributes of Arahant, the omniscient are

– i) Infinite Knowledge, ii) Infinite Vision, iii) Infinite Bliss, iv) Infinite Power, v) Divine *Ashoka* tree, vi) *Simhasanam* (patrition), vii) Triple Umbrella, viii) Sixty four pairs of celestial Indras, ix) Shining orb or *prabhamandala*, x) Rain of Flower, xi) Divine utterance or sound (*divyadhvani*), and xii) Divine Music. The later eight attributes of the divine *Arhat* are also known as *Ashta pratiharyas*, eight exceptional adorations.

F. Devoid of Evils :

Arhat, the Divine, is devoid of eighteen kinds of defects or evils, which are found generally in the worldly beings, and are listed in various texts :

Abhidhana Rajendra Kosha enumerates [18] *doshas* :

i) Dana-Antaraya (obstacle to give charity). ii) *Laabha-Antaraya* (hindrance to gain). iii) *Bhoga*-Antaryya (obstacle to enjoyment). iv) *Upabhoga-Antaraya* (prevent the enjoyment again). v) *Virya-Antaraya* (hindrance to power). vi) *Mithyatva* (wrong belief). vii) *Ajnana* (ignorance). viii) *Avirati* (vow-lessness). ix) *Kama-iccha* (sexual desire). x) *Hasya* (laughter). xi) *Rati* (inclination towards demerits). xii) *Arati* (non-inclination for merit). xiii) *Shoka* (sorrow). xiv) *Bhaya* (fear). xv) *Juguptsa* (disgust). xvi) *Raga* (attachment). xvii) *Dvesha* (aversion). xviii) *Nidra* (sleep). [172]

Vardhamana Dvatrinshika lists the following eighteen evils :

i) Juguptsa (disgust). ii) *Bhaya* (fear). iii) *Ajnana* (ignorance). iv) *Nidra* (sleep). v) *Avirati* (vow-lessness). vi) *Kamalipsa* (sexual enjoyment). vii *Hasya* (laughter). viii) *Shoka* (sorrow). ix) *Dvesha* (aversion). x) *Mithyatva* (wrong belief). xi) *Raga* (attachment). xii) *Rati* (inclination for demerit or indulgence). xiii) *Arati* (ennui or non-inclination for merit). xiv) *Danantaraya* (obstacle to charity). xv) *Laabhantaraya* (hindrance to gain). xvi) *Bhogantaraya* (hindrance to enjoyment). xvii) *Upbhogantaraya* (obstacle in repetition of enjoyment). xviii) *Viryantaraya* (hindrance to power).[173]

In Niyamasara we observe, *Arhat* is disassociated with eighteen kinds of doshas :

i) Hunger, ii) Thirst, iii) Fear, iv) Anger, v) Attachment, vi) Illusion, vii) Anxiety, viii) Old age, ix) Diseases, x) Death, xi) Perspiration (sweat), xii) Sorrow, xiii) Pride, xiv) Indulgence, xv) Astonishment, xvi) Sleep, xvii) Birth, xviii) Ennui.[174]

Thus, he is totally disinterested, dispassionate[175] and free from evils or defects.[176]

To sum up, *Arhat* is worthy of adoration,[177] conqueror of passions, released from the process of transmigration,[178] destroyer of impurity and shedding of *Ghati karma*s and He on destruction of *Aghatikarma*s becomes *Siddha*, the Supreme Divine.

Devotion to Divine-Arhat

Acharya Hemachandra Suri observes the mercy aspect of *Arhat* : "Salutation to the *Arhat* who possesses infinite faith, infinite knowledge, infinite energy or power and infinite bliss, is the saviour, being the embodiment of mercy and being the bridge to righteousness."[180] Amritacharya pays homage to *Jina* and declares "O *Jina*, when you are seen in the world, endowed with your wonderful glory, then do all enemies (*karma*) instantly vanish."[182] In *Prashamaratiprakarana*, homage (obeisance) is paid to the twenty four *Tirthankara*s as the knowers of tenfold *dharma*.[183] Dhanapala *Maha*kavi observes that one has to worship the *Tirthankara* to burn off the *karma*s through *dhyana* and that is to be treated as boat to cross the world of passions.[183] In *Bhaktamara Stotra* -Acharya Manatunga salutes, "O *Jina*! with devotion I have made up this string (panegyric) of your virtues. I have decorated it with charming and multicoloured (words) flowers (sentiments). The devotee who always wears it in the neck (memories and chants) attracts the goddess of success (attracts highest honour), the goal of liberation.[184] Acharya Haribhadra Suri pays homage

to *Maha*vira as the Lord of yogins.[185] Mallisenasuri observes "O, of infinite knowledge (*vijnana*), with failings outgone, of tenets irrefutable, the one worshipped by immortals; the *Jina*, the chief of authority, the self-originated, O Glorious Vardhamana, I shall endeavour to praise you".[186]

Numerous stars, planets raise from all directions, but the sun rises from the east direction only. Similarly, innumerable women give birth to hundreds of sons, but, *Arhat*, born from the womb of a great mother, is a unique, accomplished omniscient, a supreme Divinity.[187] Thus, *Arhat* who knows the happenings in the fourteen *Rajju Loka*, has infinite knowledge, infinite vision, infinite conduct, infinite austerities, infinite power with thirty four *atishaya*s and thirty five *vachana atishaya*s, is adored, saluted and worshipped by sixty four Indras.[188]

A devotee bows to such divinity and pays his obeisance as follows. "Praise to the *Arhat*s, the blessed ones....... who provide the path across, who have of themselves attained enlightenment, the best among men, the lions among men, the lotus among men, the *gandhahastins* (perfumed-elephants) among men, the best of those in the world, the lords of the world, benefactors of the world, the lights of the world, the irradiators of the world, those who give freedom from fear, who give insight, who give the right direction, who give refuge, who give enlightenment, who give the sacred doctrine, who expound the sacred doctrine, who are the authorities on the sacred doctrine, the guides to the sacred doctrine, ecumenical monarchs of the sacred doctrine, those who maintain the irrefutable knowledge and insight, who have thrown off all travesties, the *Jina*s, who drive away evil, who have crossed over, who aid others across, the enlightened and the enlighteners, the liberated and the liberators, the omniscient, the all-seeing, those who have reached the place that is called *Siddha-gati* from which there is no return, and which is bliss immutable, inviolable, endless, imperishable and undisturbed; praise to the *Jina*s who have overcome fear".[189]

2. THE SIDDHA

The soul which is out of the drift of the bodies produced by eight kinds of *karma*, which is the seer and knower of the entire cosmos and which stays at the summit of universe is *Siddha*.[190] *Siddha* is characterised by free from body, no misery, the enjoyment of the perfect bliss and peace, perfect purity and perfect holiness, non-destruction and possession of perfect knowledge and intuition.[191] He is established on the peak of the universe which is eternal and not decaying.[192] When a *jiva* annihilates all *karmas*,[193] he becomes *Siddha*.[194] *Siddha* is free from *karmas* also is free from ten kinds of *Dravya Pranas*, is free from worldly pleasure and pain[195] and he possesses four *Bhava Pranas*.[196] He possesses perfect knowledge, perfect perception, infinite power, infinite bliss undisturbability, extreme fineness, interpenetrability and is neither heavy nor light.[197] *Siddha* is one who has burnt the impurities of *karmas* through meditation and has becomes eternally immaculate.[198] *Siddha* possesses the following eight excellent attributes.[199]

i) *Samyaktva* : It is a perfect unanimity with self (*atma*).

ii) *Kevala-jnana* : It is omniscience. Nothing remains unknown in *kevala-jnana* (perfect knowledge).

iii) *Kevala-darshana* : In this attribute everything in the universe existent in the present, past and the future is at once cognised.

iv) *Ananta-virya* : It is the absence of fatigue in having knowledge of infinite substances.

v) *Sukshma* : It literary means finally fineness and the possession of this quality makes a *Siddha* incapable of being perceived by the senses, which can perceive only the gross bodies.

vi) *Avagaha* : It is interpenetrability. A *Siddha* can allow others to exist without obstruction, just as the light of a lamp does not prevent the inter-penetrating of the light of other lamps.

vii) *Agurulaghu* : It means neither heavy nor light. A *Siddha* does neither go up like a light thing nor go down like a heavy object but remains stationary above the *Siddhashila*.

viii) *Avyabadha* : It is undisturbable bliss in which the disturbance of equilibrium caused by happiness or misery is entirely absent.

A self cannot become a *Siddha* without becoming an *Arahanta*. The difference between an *Arhat* and a *Siddha* consists in this that the former has destroyed four kinds of *ghatikarma*s while the latter has destroyed in addition the four *aghatikarma*s and thus all the eight kinds of *karma*s in total.[200] As soon as *arhat* destroys the four *aghati karma*s, he attains *Siddha*-hood. In the abode of *Siddha*, there is no birth, death, disease, old age, desire, attachment and aversion.[201] Shri Amritachandra Suri observes — "Quite contented, all knowables being reflected in him, immersed in supreme bliss, the embodiment of knowledge, the *Paramatma* is eternally happy in the highest stage."[202] A *Siddha* is without any shape, size, colour, smell and taste; (we use the word 'it' consciously) is devoid of body and is neither female nor male; it is a formless reality; it is that unconditioned which is without condition. That which is unconditioned is indescribable.[203] Dr. Radhakrishnan opines that it is impossible to give the description of liberated soul.[204]

The *Acharanga Sutra* declares : "All sounds recoil thence where speculation has no room, nor does the mind penetrate there. The liberated is without body, without resurrection, without contact of matter, he is not feminine nor masculine nor neuter, he perceives, he knows, but there is no analogy; its essence is without form; there is no condition of the unconditioned."[205]

Every *Siddha* is equal in capacity of knowledge and all other attributes, but difference may be attributed in respect of their attainment of liberation considered from the standpoint of space, thought, activity, region, time, enumeration, community and gen-

der, etc. (*Tattvartha Sutra* X.9). These differences are based on fifteen ways of accomplishing *Siddha*hood.[206] They are as follows :

i) *Tirthasiddha* — He who attains *Moksha* as a member of four fold order, enunciated by *Tirthankara* is a *Tirthasiddha*.

ii) *Atirthasiddha* — one who attain liberation outside the four fold community is called as *Atirthasiddha*.

iii) *Tirthankarasiddha* — A *Tirthankara* who forms the four fold order, is a *Tirthankara Siddha*.

iv) *Atirthinkarasiddha* — He who attains liberation other than *Tirthankara*.

v) *Svayambhuddhasiddha* — One who gets *Siddha*hood by his own knowledge, intuition and efforts is proclaimed as *Svayambhuddha Siddha*.

vi) *Pratyekabuddhasiddha* — A being who attains liberation independently and without receiving instruction from anyone else is called *Pratyekabuddha Siddha*.

vii) *Buddhabodhitasiddha* — A being who gets enlightenment and becomes *Siddha* through the teachings of an awakened teacher or a saint is known as *Buddhabodhita Siddha*.

viii) *Strilingasiddha* — A woman who has become *Siddha*.

ix) *Purushalingasiddha* — A man who has become *Siddha*.

x) *Napumsakalingasiddha* — Neuter (Eunuch) who has become *Siddha*.

xi) *Svalingasiddha* — One who attains liberation by adopting the scriptures.

xii) *Anyalingasiddha* — One who attains liberation by following any other creed.

xiii) *Grihalingasiddha* — One who attains liberation while living in the conduct of household.

xiv) *Ekasiddha* — One who attains liberation in one *Samaya*, *kala*, alone.

xv) *Anekasiddha* — Many beings may get *Siddha*hood at one *samaya*, *kala* or time, they are known as *Aneka Siddha*. In one *samaya*, at least two beings and at the most one hundred and eight beings can attain *Siddha*hood.

According to Digambara tradition, only male (*paryaya*) can become *Siddha* (*Sarvarthasiddhi* 10.9 – Reality, Page 288).

Devotion to Siddha

Acharya Manatunga pays obeisance : "The Supreme Divinity! O Lord! viewing you in different perspectives the sages address you as : All pervading (in knowledge), Unfathomable (in perception), Infinite (in virtues), Progenitor (of philosophy), Perpetually blissful (in state), Majestic (in spiritual glory), Eternal (in purity), Serene (with respect to sensuality), Lord of ascetics (in meditation), Preceptor of yoga (in the yoga philosophy), Multidimensional (in perspective), Unique (in identity), Omniscient (in form) and Pure (free from all vices)".[207] He is adored, "Oh, Lord *Siddha*! You are purer than the moon, brighter than the sun, calm like great ocean, do confer upon me the blessed emancipation (liberation).[208]

The Devotee bows down and pays his obeisance as follows "Perfected by the destruction of eightfold *karma*n, rich in spontaneous knowledge and insight perfected by the attainment of all the aims, may those *Siddha*s be my refuge. Standing on the summit of the three worlds, standing in the highest place, having unthinkable power, standing in the auspicious place of perfection, may the *Siddhas* be my refuge. With their enemies uprooted, observable by those who are not fools, visible to *sayogi*ns, having obtained spontaneous happiness, possessing the highest release, the *Siddha*s (are my) refuge, with their foes repulsed, with all the seeds of existence burnt up by the fire of meditation, to be resorted to by eminent sages, the *Siddha*s are to be remembered

as a refuge. Having made the greatest joy arrive, the essence of virtue, having split the roots of existence, having put the sun and the moon to shame, having put an end to strife, the *Siddhas* (are my) refuge. Having gained the highest knowledge, having obtained things which are hard to obtain free from arrogance, pillars upholding the house of the world, without any activity, the *Siddhas* (are my) refuge." [209]

Siddha, without any activity, does not teach the path. Like the *Siddha*, *Arhat* (*Tirthankara*) perfected his self but unlike the former, the *Arhat*, out of his boundless pity for the suffering creatures took the self-imposed trouble of revealing, declaring and teaching the truths which he had realised. The Samavas*arana* of the *Arhat* was open to all beings of his time but was not eternal. It had its end and vanished with the *Arhat*, the divine. His (*Arhat*) words remained and the believers were left to solve their difficulties and regulate their conduct in the light of his revelations. The task of teaching and training disciples in the discipline which culminates in *Siddha*hood is carried on by ascetic sages who are themselves striving to reach the end of their journey in *Siddha*hood.[210] The *acharya*s, the *upadhyaya*s, the *sadhu*s not only teach but practice what they teach.

3. THE ACHARYA

Acharya is 'he who himself observes, five fold good conduct and makes others also to observe the same.'[211] The five good conducts are :

i) *Darshanachara* — It is the turning of oneself to the faith that soul is separate from object. Pure consciousness is the only thing to be meditated on.

ii) *Jnanachara* – *Samyag-jnana* is the cognitive realisation that the self is essentially unconnected with delusion and attachment and aversion.

iii) *Charitrachara* — consists in making the soul tranquil from all disturbances arising from attachment, etc.

iv) *Tapachara* - It consists in the practice of various penances for self-control.

v) *Viryachara* - It means to protect the practice of the aforesaid four *acharas*.

An *acharya* practices the five conducts and sets himself as an example for disciples.[212] Householders take the religious vows from him and practice accordingly.[213] *Acharya* is possessed of thirty six ethical qualities viz., nine fold celibacy (*nanavidha-brahmacharyagupti*), five fold sense-control (*panchendriya-samvasarana*), renunciation of four passions (*kashayachatustaya-rahitatva*), practice of five great vows (*panchamahavratopetatva*), practice of five fold good conduct (*panchavidha-acharapalakatva*), five-fold religious carefulness (*panchasamiti-sampannatva*), and three-fold protection (*guptitraya guptatva*). He with the thirty-six attributes is offered obeisance.[214] Besides the best qualities, *acharya* is an expert in fourteen kinds of sciences (*vidya*), and is firm like a Meru, tolerant like the earth and free from fear.[215] *Acharya* is skilled master in revealed scriptures.[216]

Acharya, the practitioner of the divinity, is the head of the four fold order and advises the practice of conducts to come out of the transmigration which is the supreme goal.[217] Hence, obeisance is offered. *Acharya* leads others to practice the religious conducts and as such is a *Parameshti* to be meditated.[218]

4. THE UPADHYAYA

The fourth member of *Panchaparameshti* is *upadhyaya*, an ordained monk, who is a teacher of scriptural text. He is possessed of ratna-traya viz., right faith, right knowledge and right conduct and is desireless.[219] He is well versed in *Anga* and *purva* scriptures. He teaches for the sake of liberation of others.[220]

According to *acharya* Akalanka, *upadhyaya* is one who observes vows, practices meditation and preaches the Jain revelation.[221] *Upadhyaya* also expounds the fourteen sciences (*vidya*) preached by the *Jina* and gives guidance for meditation.[222] *Panchadhyayi* discusses the important distinction between *acharya* and *upadhyaya*.[223] An *upadhyaya* cannot issue commands but can give guidance. But, *acharya* has to command and regulate the four fold order with respect of religious virtues. He, the practitioner of the divinity, engaged in preaching the religious truth, high among the Jain sages is saluted.[224] An *upadhyaya*, a divine man possessed of *Ratnatraya*, is offered obeisance. [225]

5. THE SADHU

The word *sadhu* (variants are *Shramana, Muni, yati* and yogi etc.) generally means righteous, virtuous, an ascetic, saint, a sage, a monk. A *sadhu* is one who is always active in attaining the ri^ht conduct and practices the renunciation through austerities. It is he who practices to be free from mundane knots and ties, (bondage).[226] He concentrates on the soul towards the path of liberation.[227] He has a right faith that stops transmigration and will lead to eternal bliss, full of glory.[228] It is worthwhile to note- 'Neither sovereign nor God of gods, can possibly attain to that happiness which a monk detached from worldly activities acquires in this life itself".[229]

Sadhu is one who observes five great vows and upholds eighteen thousands ethical excellences and is endowed with eighty four hundred thousands religious virtues.[230] Practically he engages himself in act of purification of his own soul. A *sadhu*, practitioner of the divinity, free from worldly desires devoid of evils and without knots (free thought) meditates for destroying the *karma*.[231] A sage on the path of salvation is paid obeisance.[232]

Realisation of Divinity : The Essence of Jainism

The *Panchaṅamokara* mantra is the essence of Jain faith.[233] The recitation of mantra is a form of *puja* (adoration) of the five

holy or divine personages; a mode of *bhakti*, or an act of sharing in the divine glories of the holy beings; and act of declaring and affirming faith, belief and convictions in the doctrines and practices of Jains to attain the divinity.[234] Dr. William considers *Pancha-namaskara* as the *aparajitamantra*.[235]

The offering of prayers to and meditation on the five *pada* are reverences to the essential attributes of the five divinities only and not the person. It is strong faith of the Jains that divinities (*Pancha parameshti*s) neither can remove the *karma* of the devotee nor even can fulfil the wants desired by him. The offering of prayers to and the, meditations of the gods in Jainism — as in the highest form of a rational religion — are perfectly disinterested. No favours are sought from the God or the gods and the result of the divine worship is simply the development and perfection of one's own self. Acharya Hemchandra observes that *stuti* (devotion) purifies knowledge.[236] Jainism believes that neither the *Tirthankara* can give any object nor can release the sinner. In Hinduism, Lord Krishna in *Bhagvad Gita* declares 'just surrender unto me and I shall save you from all sins.'[237] A *Tirthankara* in Jainism does not make such promises and does not give boons but gives the guidance and directs one to realise the truth and thereby achieve for himself the salvation. He cannot release the sinner and fulfil the desires of devotees for worldly objects. One suffers or enjoys the consequences of his own doings. As he sows, so does he reap. Therefore, *karmaphala* is not granted by the Bhagavan or God. Bhagavan *Maha*vira says, "There is no escape from the *karma* already floated." — *kadana kammana na mokkha atthi*.[238]

Acharya Hemchandra Suri observes, 'Prayer or recitation of *Pancha Parameshti* Mantra purifies the mind and speech. They are prayed for not fulfilment of worldly desire and for getting rid of any misery but it is for the purification of one's own mind and to get embodied one's self the qualities of *Pancha Parameshti*s.' Pt. Sukhlal ji rightly observes, 'They are saluted for the acquire-

ment of virtues. They are themselves virtuous and one acquires these virtues by saluting them. This is because the aim, *dhyeya*, and the person aiming, *dhyata*, become similar. This salutation is dual, *dvaita*, and non-dual, *advaita*, i.e. two fold. When the fact is that specialised type of higher steadiness is not attained and the individual feels and experiences that he is a devotee and someone else is the object of devotion, it is *dvaita* salutation. Once the options *raga* (attachment) and *dvesha* (aversion) are annihilated, the mind becomes so steady that *atman* looks upon its own self as an object of devotion, and concentrates only on its own form. This is *advaita* salutation of these two, naturally *advaita* salutation is superior because *dvaita* salutation is only a means to the *advaita* salutation."[239]

Further A.N.Upadhye remarks : The aspiring souls pray to him, worship him and meditate on him treating him as an example, as a model, as an ideal so that they too might reach the same condition.[240] Thus, from the glory of praises and hymns, the soul obtains wisdom consisting of right knowledge, faith, and conduct. Endowed with this wisdom, it makes itself worthy of final exit to realise the divinity.[241]

To sum up the above, the eternal and divine message of the *Arhat*s are propagated and practised by the *acharya*, the *upadhyaya* and the *sadhu*, the high souled beings. In the *Siddha*, divinity or the pure character of self has been realised but he does not proclaim it. The *Arhat* also has attained divinity but it is he who at propitious time, faithfully reveals in what way he has realised the same. Thus, *Siddha* is Supreme Divinity as a transcendent and un-revealing reality while *Arhat* is also a great divinity, the transcendental revealer.

Pt. Sukhlal ji observes — "From gross point of view they (*Pancha-Parameshti*s) are of five types viz., The *Arihanta*, the *Siddha*, the *acharya*, the *upadhyaya*, the *sadhu*s. Further, *Arhat* and *Siddha* are omniscient, completely spiritually developed while

in the *acharya*, the *upadhyaya* and the *sadhu*, divinity is kept alive but have not fully shined to the perfection (the *acharya*, the *upadhyaya* and the *sadhu* are on the way to perfection or divinity). From transcendent point of view, every soul is Divine."[242] Thus, it is possible for every man to realise and attain all embracing knowledge, omniscience, divinity.[243] From the time beginningless innumerable souls are liberated and all of them are omniscients, divinities.

In conclusion it can be said that Jainism believes in existence of divine beings, not in a sense of a creator, sustainer, benefactor, and destroyer God, but believes in godhood of eternal bliss and divinity, which can be attained by every soul.



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13 *Uttaradhyayana Sutra;* 4. 13.

14 Bhagavan Mahavira clarified to the seventh Ganadhara Mauryaputra that the deities and heaven do exist. For more details, please refer to *Ganadharavada; The Essentials of Bhagavan Mahavira's Philosophy;* Ed and Com. by Acharya Bhuvanabhanusuri; P. 119-122.

15 *Sthananga Sutra;* 44. 631; *Tattvartha Sutra;* 6. 20; *Sarvarthasiddhi;* 6. 20.

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17 *Trilokasara;* Gatha 450; also refer *Tiloyapannatti;*.

18 Jaini, J. L.; *The Bright Ones in Jainism;* p. 1.

19 *Tattvartha Sutra;* II. 46-49. 20

20. *Ibid;* II. 47

21 *Ibid;* 2. 48.

22 *Sarvarthasiddhi;* 2. 51.

23 *Ibid;* 2. 34

24 *Bhagavati Sutra;* 1. 1.

25 *Pannavana Suttam;* 1. 7.

26 *Jivajivabhigama Sutra;* 1. 1. 42.

27 Ratnaprabha earth in lower world (Adholoka) in 1; 80; 000 yojanasthicka. It has 3 parts namely; the upper most kharbhaga is 16; 000 yojanasthicka. In middle Panka bhaga is 84; 000 yojanasthicka and lower; Ap-bahul bhaga is 80; 000 yojanasthicka. Leaving 1000 yojans in upper part and 1; 000 yojans from the lower part; a polar is constituted having 1; 80; 000 - 2; 000 = 1; 78; 000 yojanasthicka. Thereby 12 parts of 1; 78; 000 yojans is formed. For more details please refer to *Tiloyapannatti; Sthananga Sutra;* 7. 24.

28 *Uvavaiyam Suttam;* 22. Tr. by K. C. Lalwani; p. 120.

29 *Tattvartha Sutra;* 4. 11

30 Acharya Amolak Rishi; *Jain Tattva Prakash;* p. 61.

31 *Tattvartha Sutra;* 4. 6.

32 *Sarvarthasiddhi;* 4. 4.

33 *Tattvartha Sutra;* 4. 8

34 *Samavayanga Sutra;* 25. 101.

35 *Uvavaiyam Suttam;* 23.

36 *Pannavana Suttam;* I. 2. 195

37 *Tattvartha Sutra;* 4. 12.

38 *Pannavana Suttam;* I. 2. 188.

39 *Sarvarthasiddhi* 2. 6.

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43 *Pannavana Suttam;* 1. 4. 393.

44 *Uvavaiyam Suttam;* 24.

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46 Ratna Prabha Vijaya Muni; *Jivd Vichara Prakaranam;* p. 113.

47 *Kalpa Sutra;* 84.

48 *Pannavana Sutra;* 1. 2 : 195

49 *Pannavana Sutra;* - 2. 195; p. 171.

50 *Suryaprajnapti and Chandraprajnapti Sutra;* Preface by R. D. Tirpathi; p. 29.

51 *Tattvartha Sutra;* 4. 4 and 5. 52 *Pannavana Suttam;* 1. 2. 195.

53 *Tattvartha Sutra;* 4. 14.

54 Manusha loka consists of adhai dvipa viz. -Jambu-dvipa; Dhataki Khand-dvipa and half of Pushkaravar-dvipa and two oceans viz.; Lavana ocean and Kalodadhi ocean.

55 *Suryaprajnapti-Chandraprajnapti Sutra;* preface; p. 31. Two suryas in Jambu dvipa; four suryas in Lavana ocean; twelve suryas in Dhataki-khand-dvipa; forty two suryas in Kalodadhi ocean and seventy two suryas in half Pushkarvar-dvipa totalling to one thirty two suryas (chara). Likewise there are one thirty two chandras (chara).

56 *Sarvarthasiddhi* 4; 15.

57 *Suryaprajnapti-Chandraprajnapti Sutra;* refer preface by Rudradev Tripathi page No. 31.

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61 *Uvavaiyam Suttam;* 25.

62 *Pannavana Suttam;*-I. 1. 143.

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68 *Tattvartha Sutra;* 4. 4.

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6

CONCLUSION

In the course of the preceding chapters, I have sought to understand and elucidate the concept of divinity in religious traditions of Indian origin, viz. Hinduism, Buddhism and with a special reference to Jainism. I have also made an attempt to understand at a glance the concept of Divinity in other religions namely Zoroastrianism. Sikkhism, Christianity and Islam where in the Supreme Divine Being is Creator, Benefactor, Ruler etc. It is not claimed that this study is exhaustive. The nature of the subject and the variety and extent of the source material are such as would require the labour of several scholars for many years. Even then there will remain scope for further study on this subject. It is seen that a man in this universe approaches and prays the Divinity in one form or other of which comprehensive note has been attempted in this thesis.

Hinduism, a monotheistic religion considers, God as Creator, Sustainer and Destroyer of Universe. While Buddhism and Jainism, non-theistic religions, do not consider God as a creator, sustainer and destroyer but lay emphasis that each man is potential god (*paramatma*).

Devotion to God for divine grace and to come out of misery and suffering is an essential faith of the Hindus. We observe in Hinduism that Lord Vishnu, the Supreme Soul, incarnates himself to establish religiousness. Under Buddhism and Jainism, the

Shramana thoughts, the sufferings and miseries can be removed and divinity can be attained by man through his own efforts following the path preached by the Omniscient, Divine being.

In Hinduism, a worshipper cannot become God (*Paramatma*). He can be nearer to God and not identical with God (except in Shankara Philosophy). While in Jainism, liberated soul attains divinity.

In Buddhism, one can attain Buddhattva or enlightenment (*Nibbana*) and have eternal bliss with all knowledge. Buddhism, an *anatamavada* tradition, denies the existence of eternal self and after liberation, man (*Sanghata*) vanishes like a fire in a sky which concept is very much opposed to the Jain concept. Jainism, an atmavada tradition, has a faith that a soul is eternal and even after liberation it remains as Siddha with individuality in its divine excellence viz., infinite knowledge, infinite perception, infinite power, etc. In other words, the liberated soul experiences the eternal bliss or divinity in all its manifestations.

We have made an attempt to present the Jaina view of divinity wherein pure soul and God are, in reality, one and the same thing, and the final goal of any particular soul is to become pure and perfect soul (*Paramatma*) with all the attributes of divineness which in Jaina faith do not include creating and ruling the universe. Further, pure and perfect soul never comes down from that condition of divinity (*Paramatmatva*) to the condition of soul in the ordinary embodied state.

Unlike Hinduism, Jainism does not believe that by devotion through prayers or rituals, divine beings can give boons and remove the suffering and misery of the devotees. A Jaina aspirant does not receive any boons from supreme divinity, (*Parmatma*) but he prays to him, while remembering his divine attributes, as an ideal or example that he might attain the same divineness (*Paramatmatva*) and become *Svayambhu*. Each soul, after liberation, has the same identity of divineness. Thus, appa so

paramappa is the maxim. The main theme of the Jaina concept of divinity in this thesis is summed up as follows :

1. Under Jainism, divinity has neither beginning nor end. The divinity is eternal, it is though blooming of a bud.

2. Jaina concept of divinity does not believe in creation, sustenance and destruction of universe by a supreme divine being.

3. The supreme beings in Jainism do not bestow boons to the worldly beings or devotees and also do not alleviate the suffering or misery.

4. Only the supreme divine is adorable in Jainism, not the heavenly or celestial beings as they too are bound by *karmas.*

5. The process of attaining of divinity is also encouched in *Agamas* that springs up under the guidance of the omniscients, divine beings. The process is illustrated with the help of fourteen *Gunasthanas* i.e., fourteen stages of spiritual development.

6. An individual soul attains its highest level of divinity and maintains its individuality with *Ananta Chatustaya* (infinite knowledge, infinite perception, infinite bliss and infinite power).

7. Divinity is not restricted to a privileged few.

8. Every soul or individual is a potential divine.



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Appendix No. 1 : THE NAMES OF TEN INCARNATIONS IN PURANAS

S.No.	*Agni, Varaha, and Shiva Purnas*	*Mahabharata*	*Narsimaha Purana*	*Bhagavata Purana*	*Harivamsa Purana*	*Bhagavata*
1.	Matsya	Matsya	Matsya	Dharma	Dasam	Matsya
2.	Kurma	Kurma	Kurma	Dattatreya	Dattatreya	Kurma
3.	Varaha	Varaha	Varaha	Soma	Varaha	Varaha
4.	Narasimha	Narasimha	Narasimha	Narasimha	Narasimha	Narasimha
5.	Vamana	Vamana	Vamana	Vamana	Vamana	Vamana
6.	Parasuram	Parasuram	Parasuram	Parasuram	Parasuram[1]	Parasuram
7.	Rama	Rama	Rama	Rama	Rama	Rama
8.	Krisna	Krisna	Krisna	Krisna	Krisna	Krisna
9.	Buddha	Hamsa	Hamsa	Arjuna	Vedavyasa	Buddha
10.	Kalkin[2]	Kalkin	Balarama	Durvasa	Kalkin	Kalkin

1. Also Jamadagneya, 2. Also Kalki

Appendix No. 2

THE NAMES OF INCARNATIONS IN BHAGAVATA (PURAṄA)

S. No.	I Skandh Chapter-3	II Skandh Chapter-7	X Skandh Chapter-2	X Skandh Chapter-40
1.	Sanakadi	Varaha	Matsya	Matsya
2.	Varaha	Suyagya	Hayagriva	Hayagriva
3.	Narada	Kapila	Kacchapa	Kacchapa
4.	Nara-Narayana	Dattatreya	Narasimha	Varaha
5.	Kapila	Sanakadi	Varaha	Narasimha
6.	Dattatreya	Nara-Narayana	Hamsa	Vamana
7.	Yagna	Raja Prthu	Rama	Parasurama
8.	Rsabhadeva	Rsabhadeva	Parasurama	Rama
9.	Raja Prthu	Hayagriva	Vamana	Krisna
10.	Matsya	Matsya	Krisna	Buddha
11.	Kacchapa	Kacchapa		
12.	Dhanvantari	Narasimha		
13.	Mohini	Cakrapani		
14.	Narasimha	Vamana		
15.	Vamana	Hamsa		
16.	Parasurama	Manu		
17.	Vyas	Dhanvantari		
18.	Rama	Parasurama		

S. No.	I Skandh Chapter-3	II Skandh Chapter-7	X Skandh Chapter-2	X Skandh Chapter-40
19.	Balarama	Rama		
20.	Krisna	Balarama		
21.	Buddha	Krisna		
22.	Kalkin	Vyasa		
23.	Hamsa	Buddha		
24.	Hayagriva	Kalkin		

Appendix No.3

THE NAMES OF MESSANGERS IN HOLY QURAN

S.Para-1 No. Sura-2	P.3, S-2,3; P-6, S-5	P-5. S-6	P-3, S-6	P-16, S-19	P-22, S-33 P-4,S-3P-26, S-45,49
1. Adam	Adam				
2. Ibrahim	Ibrahim	Ibrahim	Ibrahim	Ibrahim	
3. Yakub		Yakub	Yakub	Yakub	
4. Ismail		Ismail	Ismail	Ismail	
5. Ishaq		Ishaq	Ishaq	Ishaq	
6. Musa		Musa	Musa	Musa	
7. Isa		Isa	Isa	Isa	
8.		Nuha	Nuha	Nuha	
9.		Ayub	Ayub		
10.		Yunus	Yunus		
11.		Harur	Harur		
12.		Suleman	Suleman		
13.		Dawood	Dawood		
14.			Yusuf		
15.			Zakaria	Zakaria	
16.			Yahiya	Yahiya	
17.			Ilyas		

S. No.	Para-1 Sura-2	P.3, S-2,3; P-6, S-5	P-5. S-6	P-3, S-6	P-16, S-19	P-22, S-33 P-4,S-3P-26, S-45,49
18.				Yasaha		
19.				Lutha		
20.					Idris	
21.					Israil	
22.						Mohammed

Appendix No. 4

The Names of Buddhas in Khudda Nikaya

1.	Dipankara	2.	Kondanna
3.	Mangala	4.	Sumana
5.	Revta	6.	Sobhita
7.	Anomadarsi	8.	Padma
9.	Narada	10.	Padmottara
11.	Sumedha	12.	Sujata
13.	Priyadarsi	14.	Arthadarsi
15.	Dharmadarsi	16.	Siddhartha
17.	Tisya	18.	Pusya
19.	Vipasya	20.	Sikhi
21.	Vessabhu	22.	Kukusandha
23.	Konagamana	24.	Kassyapa
25.	Gautama (Siddhartha)		

Appendix - 5

The Names of Tirthankaras

A. Names of Tirthankaras of Jambu Dvipa, Bharata Kshetra in immediate past Utsarpini :

1. Kevalajnani	2. Nirvani	3. Sagara
4. Mahayasa	5. Vimala	6. Sarvanubhuti
7. Sridhara	8. Datta	9. Damodara
10. Suteja	11. Swami	12. Munisuvrata
13. Sumati	14. Sivagati	15. Astagha
16. Namiswara	17. Anila	18. Yasodhara
19. Kritartha	20. Jinesvara	21. Suddhamati
22. Sivakara	23. Syandana	24. Samprati

B. Names of Tirthankaras of Jambu Dvipa, Bharata Kshetra in present Avasarpini :

1. Rishabha	2. Ajita	3. Sambhava
4. Abhinandana	5. Sumati	6. Padmaprabha
7. Suparsva	8. Chandraprabha	9. Suvidhi {Pushpadanta}
10. Shitala	11. Sreyamsa	12. Vaasupujya
13. Vimala	14. Ananta	15. Dharma
16. Shanti	17. Kunthu	18. Ara
19. Malli	20. Munisuvrata	21. Nami
22. Nemi {Arishtanemi}	23. Parshva	24. Vardhamana {Mahavira}

C. Names of Tirthankaras of Jambu Dvipa, Bharata Kshetra in immediate future Utsarpini :

1. Padmanabha	2. Suradeva	3. Suparsva
4. Svayamprabha	5. Sarvaṇubhuti	6. Devasruta
7. Udaya	8. Pedhala	9. Potilla
10. Satakirti	11. Suvrata	12. Amama
13. Niskashaaya	14. Nishpulaka	15. Nirmama
16. Chitragupta	17. Samadhi	18. Samvara
19. Yashodhara	20. Vijaya	21. Malla
22. Deva	23. Anantavirya	24. Bhadrankara

D. Names of Tirthankaras of Jambu Dvipa, Airavata Kshetra in immediate past Utsarpini :

1. Pancharupa	2. Jinadhara	3. Sampratika
4. Uramata	5. Adicchaya	6. Abhinanda
7. Ratnasena	8. Rameshvara	9. Rangojita
10. Vinapasa	11. Arovasa	12. Shubhadhyana,
13. Vipradatta	14. Kuvara	15. Sarvasahela
16. Parabhanjana	17. Saubhagya	18. Divakara
19. Vrathvindu	20. Siddhakanta	21. Jnanashri
22. Kalpadruma	23. Tirthafala	24. Brahmaprabhu

E. Names of Tirthankaras of Jambu Dvipa, Airavata Kshetra in present Avasarpini :

1. Chandranana	2. Suchandra	3. Agnisena
4. Nandasena	5. Rishidatta	6. Vratadhari
7. Somachandra	8. Yuktisena	9. Ajitasena

10. Shivasena	11. Devasena	12. Nikshiptashastra
13. Asamjvala	14. Anantaka	15. Upashanta
16. Guptisena	17. Atiparshva	18. Suparshva
19. Marudeva	20. Sridhara	21. Shyamakosta
22. Agnisena	23. Agniputra	24. Varisena

F. Names of Tirthankaras of Jambu Dvipa, Airavata Kshetra in immediate future Utsarpini :

1. Sumangala	2. Siddhartha	3. Nirvana
4. Mahayas	5. Dharmadhvaja	6. Shrichandra
7. Pushpaketu	8. Mahachandra	9. Shrutasagara
10. Siddhartha	11. Pushpaghosha	12. Mahaghosha
13. Satyasena	14. Surasena	15. Mahasena
16. Sarvananda	17. Devaputra	18. Suparshva
19. Suvrata	20. Sukaushala	21. Anantavijaya
22. Vimala	23. Mahabala	24. Devananda

G. Names of Tirthankaras of Purva Dhataki Khanda Dvipa, Bharata Kshetra in immediate past Utsarpini :

1. Ratnaprabha	2. Amitdeva	3. Sambhava
4. Aklanka	5. Chandranatha	6. Shubhankara
7. Tatvanatha	8. Sundaranatha	9. Purandara
10. Svamideva	11. Devadatta	12. Vasadatta
13. Shreyasnatha	14. Vishvarupa	15. Taptateja
16. Pratibodha	17. Siddhartha	18. Amalaprabha
19. Samyama	20. Devendra	21. Preyasnatha
22. Vishvanatha	23. Meghananda	24. Trayanetrakaya.

H. Names of Tirthankaras of Purva Dhataki Khanda Dvipa, Bharata Kshetra in present Avasarpini :

1. Yugadideva	2. Singhdatta	3. Mahasena
4. Parmaratha	5. Varsena	6. Samudraraya
7. Buddharaya	8. Udhot	9. Aryava
10. Abhaya	11. Aprakampa	12. Premanatha
13. Padmananda	14. Priyankara	15. Sukrita
16. Bhadrasena	17. Munichandra	18. Panchamuni
19. Gangeyaka	20. Ganadhara	21. Sarvangadeva
22. Brahamadatta	23. Indradatta	24. Dayanatha

I. Names of Tirthankaras of Purva Dhataki Khanda Dvipa, Bharata Kshetra in immediate future Utsarpini :

1. Siddhanatha	2. Samakita	3. Jinendranatha
4. Sampratinatha	5. Sarvasvami	6. Muninatha
7. Suvista	8. Adityanatha	9. Brahmashanti
10. Paravanatha	11. Akamusha	12. Dhyananatha
13. Kalpajinesha	14. Samvaranatha	15. Suchinatha
16. Anandanatha	17. Raviprabha	18. Chandraprabha
19. Sunanda	20. Sukarananatha	21. Sukarma
22. Anumaya	23. Parshvanatha	24. Sashvatanatha

J. Names of Tirthankaras of Purva Dhataki Khanda Dvipa, Airavata Kshetra in immediate past Utasarpini :

1. Rishabhanatha	2. Prajyamitra	3. Shantinatha
4. Sumatijina	5. Akujina	6. Atitajina
7. Kalasena	8. Sarvajina	9. Prabuddhanatha

10. Pravarajina	11. Saudharmajina	12. Tamaugharipu
13. Vajrajina	14. Prabuddhasena	15. Prabandha
16. Ajitajina	17. Pramukhi	18. Palyopama
19. Akopajina	20. Nistanta	21. Mriganabhi
22. Devajina	23. Prayachana	24. Shivanatha

K. Names of Tirthankaras of Purva Dhataki Khanda Dvipa, Airavata Kshetra in present Avasarpini :

1. Vishvachandra	2. Kapila	3. Rishabha
4. Priyateja	5. Prasham	6. Vishamanga
7. Charitranatha	8. Prabhaditya	9. Manjuka
10. Pitavasa	11. Sureshpujya	12. Dayanatha
13. Sahastrabhuja	14. Jinasingh	15. Refanatha
16. Bahujina	17. Yamala	18. Ajogi
19. Abhogi	20. Kamaripu	21. Aranibahu
22. Tamanasha	23. Garbhajnani	24. Ekaraja

L. Names of Tirthankaras of Purva Dhataki Khanda Dvipa, Airavata Kshetra in immediate future Utsarpini :

1. Ratnakosha	2. Chatursena	3. Ritunatha
4. Parameshvara	5. Sumuktika	6. Muhurta
7. Nakesha	8. Prashasta	9. Nirahara
10. Amurti	11. Dayavara	12. Shwetagandha
13. Aruhanatha	14. Sahasrachita	15. Devanatha
16. Dayadvipa	17. Pushapanatha	18. Naranatha
19. Naggayinatha	20. Tapadhika	21. Dashanana
22. Aranaka	23. Dashanika	24. Bhautika.

Names of Tirthankaras of Pancha-Mahavideha Kshetras in present Avasarpini :

M. In Jambu Dvipa :

1. Simandara, 2. Ugamandhara, 3. Bahu, 4. Subahu.

N. In Purva Dhataki Khanda Dvipa :

5. Sujata, 6. Svayamprabha, 7. Rishabhanana, 8. Anantavirya.

O. In Pashchima Dhataki Khanda Dvipa :

9. Suraprabha, 10. Vishala, 11. Vajradhara, 12. Chandranana.

P. In Purva Pushkaraavarta Dvipa :

13. Chandrabahu, 14. Bhujamga, 15. Eshvara, 16. Nemijina.

Q. In Pashchima Pushkaraavarta Dvipa :

17. Virasena, 18. Mahabhadra, 19. Devyasha, 20. *Arishtanemi* Ajitavirya.

Source : *Jaina Tatva Prakasa*
The names and their sequence are different in different sources.



SOME OPINIONS

-1-

HIGHLIGHTING THE CONTRIBUTION

The concept of divinity is a fundamental theme in religious studies and this work which deals with it with special reference to Jainism is indeed a contribution to the field. The author makes clear that not only is divinity a core concept in religion but also that in the context of the three indigenous religions of India, Buddhism, Hinduism and Jainism, not only does the concept of religion have to be flexible enough to satisfy all three but, accordingly, also the view of divinity.

This is a crucial point because of the variety of the Indian religions. The most significant outcome of the multifacetedness of Indian thought is that one can be religious without believing in a creator God. Even some the Hindus hold the view that a creator of the universe does not have to be any being, who is then defined as being omnipotent, omniscient and omnipresent. This so-called liberality of the Indian religions has led by and large to a tolerance of other views. Rather, it should be said that each of the religions accepts the fact that there are different views concerning the essential nature of human beings, of life as such, of the nature of the world and the origin of everything that exists. Each of the three basic Indian religions offers its own answers to these basic issues of religion.

Jainism holds a unique position among the Indian religions because, on the one hand, it shares with Buddhism the rejection of the Vedic world view and the ultimate authority of the Vedas on all matters concerning the nature of the world and the religious duty of all human beings. On the other hand, Jainism shares with Hinduism that view that the essential nature of human beings is characterised by the concept of *jiva*, which is a synonym for. *atman or purusa*, terms which the Buddhists reject as being ultimate categories. Jainism shares with Hinduism and Buddhism certain views which are basic to the Indian religions, for example, the view that human beings are limited in their knowledge of reality as such (however this may be defined), of their own nature, that they are subject to the law of *karman*, which is the hallmark of their bond-

age, and that the human being can become a liberated being. However, how exactly all these points are dealt with and explained are unique in Jainism. In other words, Jainism offers its own world-view, its own theory about the nature of human bondage and gives its own description of the path which leads to ultimate liberation *(moksa or nirvana).*

The uniqueness of the Jaina view is that their teaching is based on experiences of human beings who, through their strict ascetic discipline, have broken all bondage to worldly values and the attachment to the worldly life. These beings are called Jinas, from which the word Jaina is derived, namely one who follows the teaching of the Jinas. They have not only broken the shackles of the passions which bind human beings to worldly values, but they have also shown how everyone can obtain the same goal if one follows the discipline practised and taught by them. They have taught others through their own example how this is possible. In other words, their teaching constitutes the path to liberation, it serves as bridge or ford across the stream of life from the bank of limited worldly existence to the other side which is characterised by eternal liberation. It is for this reason that the Jinas are also literally called *Tirthankaras* or ford-makers.

The author deals with Jainism especially in the final two chapters of his work, i. e., after dealing with the basic views of divinity in the other major religions of the world, paying special attention to the concept of divinity in the Indian systems of thought. The sources of divinity in Jaina literature, namely the Agamas, are listed in full by the author and serve as the starting point. For the concept of divinity in Jainism it is necessary to refer to the basic categories of *jiva and ajiva,* the ontological categories which constitute reality or being as such, together with the various categories that come under the latter term. Jainism has a very unique and complex view of *karman*, because it is seen as a subtle form of matter which in a variety of forms becomes attached to or associated with the jiva or the soul and hinders its basic, intrinsic powers of proper faith, proper knowledge and proper conduct. It is a strict ascetic discipline which can sponge out these fine, material *karma*-particles and eventually lead to their complete removal. When this is achieved the soul becomes liberated. In other words, liberation is identical with the removal of *karman*, which is the binding factor of the soul and which is responsible for its bondage to the cycle of rebirths.

Through the ascetic discipline the soul becomes gradually "purified", i. e., it goes through different stages of spiritual development, or quality-states *(guna-sthanas)*. These stages are crucial for the soul in its journey towards divinity and the fourteen stages are also dealt with by the author. It is clearly shown how the soul attains a particular state depending on which binding factors are eliminated.

It is a well-known fact that in comparison to studies carried out in Buddhism and Hinduism, Jainism has been a rather neglected area. This is the case even though a discussion on any religious or philosophical theme in India is incomplete without taking into consideration the contribution of Jainism to Indian culture as a whole. In recent years, however, more and more scholars have taken recourse to Jaina themes with due respect being given to the work of Jaina thinkers for their achievements since early times. Dr Kothari's work draws attention to the concept of divinity and highlights the Jaina relevance and contribution.

Jayendra Soni,
Professor of Indology at Philips University,
Marburg, Germany,

June 2000

EACH MAN IS A POTENTIAL GOD (DIVINITY)

The work "The Concept of Divinity with special reference to Jainism" throws a light on principles of Divinity in the Hinduism, Sikhism, Zoroastrianism, Christianity, Islam, Buddhism, Jainism.

Divinity in Hinduism refers to a Host of Gods and Goddesses such as Brahma, Vishnu, Siva, Ganesa. Rama, Krsna, Agni, Megha, Durga. Kali etc. Hinduism, a monotheistic religion, considers God as creator, sustainer and destroyer of Universe. While Buddhism and Jainism, non-theistic religions, do not consider God as a creator, sustainer and destroyer but lay emphasis that each man is potential God(Divinity).

Those who believe God as a creator. sustainer and destroyer of universe. look upon Jainism as an atheistic religion, but Jainism cannot be so called. As such Jainism does not deny the existence of God (*Paramatma*).

According to the Jaina faith, God is an All-knowing, with the eternal happiness, a pure and perfect soul without any material body, a being that cannot perish or become degenerate. Pure soul and God are in reality one and the same thing, and the final goal of any particular soul is to become pure and perfect. In other words, to become a God with all the attributes of Divinity which, in the Jaina faith do not include creating, sustaining and destroying.

According to Jainism, every soul has existed from eternity; and from eternity souls have ever been merging from the ordinary embodied worldly condition into the pure condition, and will continue for all time to do so; but they never come down from this condition of Divinity to the condition of souls in the ordinary embodied states.

The ordinary embodied soul has been indulging in false attachment and aversion to worldly things; ignorant of its own self-nature(*Nijaswabhava*) and by reason of this indulgence it is never at ease. Upon the abandonment of this attachment and aversion the soul becomes calm and tranquil, and when completely free from the influence of these unnatural activities the soul has its own natural self and becomes all-knowing eternal happiness. There

is no birth or death henceforth. In short, it attains divinity. Thus Jainism does not deny the existence of Godhead but it does deny the Godhead in which there is the quality of creating, sustaining, destroying and ruling other things by punishment and rewards.

The Concept of Divinity with special reference to Jainism is an excellent work of Dr. Ajay Kumar Kothari. who was my sincere and obedient student of M. A. Degree Course in Jainology during the period 1990 - 1992. At present. he is serving under me as a Guest Lecturer in a scholarly manner. ' I shower all my hearty blessings upon him. *Mangalam Bhavatu*.

I earnestly believe that this publication will inspire the intellectuals and readers in the attainment of Divinity all the Jiva attain the Divinity.

Dr. N. Vasupal,
Professor and Head, Department of Jainology,
University of Madras, Chennai.

-3-

A COMPARATIVE STUDY

For ages, there has been an eternal search for Divinity in all civilisations/religions. Notwithstanding this search, the concept of Divinity remains elusive and innumerable wrong notions/ideas are associated with the concept. Dr Ajay Kothari has done a good work in trying to put together major beliefs concerning Divinity. The comparative study promotes better understanding but these concepts are hardly comparable as the foundations are different for each of them. However, Jainism stands distinctly different from all other concepts.

According to Jainism, every individual, rather every individual specie (all living beings and not only human being) is divine and has the potentialities to achieve Godhood. The ultimate aim of life of every being is or should be to realise one's own nature of divinity and pursuit of all other things in life has no purpose whatsoever. The endless cycle of births and deaths continues unless this is realised. From the infinity in the past, one's soul has been wandering in the universe in different forms because one has not realised the state of divinity.

The divinity manifests in its all perfection in the state of liberated souls/moksha which is permanent, immutable and incomparable. The divine is in its intrinsic purity and possesses indivisible infinite properties. It is eternal, uncreated and uncontaminated by alien conditions. It is a pure and spiritual entity. It is entirely characterised by oneness but described by infinite properties. Each divine is the most beautiful object in the whole universe. It would be wrong to associate shackles or impurities with this sublime and beautiful entity.

A divine view of the pure soul results in the realisation of the divine and ultimate liberation. This perception is facilitated by the understanding of major properties of the divine out of infinite such properties. The *Samayasara*, a masterpiece of Acharya Kunda Kunda and its commentary by Acharya Amritachand, narrates the divine properties. The divine is characterised by infinite life, consciousness, perception, knowledge, bliss, potency, independence, sovereignty, vision, transparency, self-illumination and growth. The divine exhibits properties such as non-cause effect relation in re-

gard to other objects. It is cognitive - cognisable and devoid of sacrifice or acceptance. It sustains itself. It is changeable - takes new forms and the previous form disappears. It is abstract but has definite dimension. In relation to Karmas, it does not cause or rejoice but remains unmoved by these.

Living beings are known for their desire for enjoyment and bondage created due to worldly things. But experience of the divine has never been done. The divine cannot be comprehended through ordinary sense perception but super-consciousness is needed which develops through the practice of spiritual discipline known as Yoga. When the divine experience is translated in ordinary language, the language is inadequate to express the experience. Although such experiences are expressed in terms of gradations or various classes of ascending gradations, the divine is beyond gradations. It cannot be expressed in terms of one or some attributes or characteristics as it represents the indivisible whole. It retains its identical unity of the self through the process of infinite cycles of births and deaths. In this process, the divine is associated with '*karmic*' and 'non-*karmic*' matters; but it is neither bound nor contaminated by it. The purity of divine remains untouched like a lotus leaf in water.

The divine is unrelated to '*karmas*', good or bad, which are of material nature. It is without taste, colour, smell, touch, sound, bodily shapes, skeletal structure, molecules, pleasures, pains, delusions, etc. It is without any physical and psycho-physical characteristics. Erroneous beliefs in the divine or Self (the souls) and non-divine causes of '*karmic*' modifications, inflow of *karmic* matters and its bondage, prevention and annihilation of such *karmic* matters lead to misery in life in its career of transmigration. The divine is characterised by consciousness and cannot be the causal agency for *karmic* and other non-divine matters. The divine produces, enjoys and knows its own self.

Like a clear crystal, the divine is flawless and perfectly pure; although crystal's surface will reflect the colour of the object, say green or yellow, when the tie to alien object is broken, the divine again reveals its flawless nature and shines in its pristine purity and glory. Whosoever realises this reality will give up all notions of causal agency relating to alien objects. Ignorance of this is the cause of all misery as erroneous identification lead to various impure dispositions, beliefs, knowledge and conduct. Even if such

souls lead an outwardly spiritual life and read scriptures, they do not give up impurities just as a snake drinking sweetened milk does not become non-poisonous.

The divine is not an effect as it produces itself and does not produce anything else. It does not cause any change anywhere as it does not produce anything whatsoever. The divine is not created by anybody nor does it create anything. This is the only principle of causation which operates in the universe. There is nothing like the doctrine of perpetual creation of worlds of humans and the divine. Creativity denotes desire to achieve something which generates a series of emotions causing worldly existence and bondage. Hence, there will be no chance for moksha or liberation.

To sum up, the depth, vastness and subtleness of the divine is often difficult to understand. True nature of the divine can be realised through constant deliberations and contemplation. Dr Ajay Kothari has done a useful and valuable work by comparative analysis of the concept in major religions. This book will go a long way in promoting better understanding of the subject.

July 17, 2000 **Dr. Jayanti Lal Jain**

Chennai

EACH HUMAN BEING WHEN HE IS PERFECT, IS GOD

I have been given an opportunity of going through Dr. Ajay Kumar Pukhraj Kothari's treatise on the 'Concept of Divinity with special reference to Jainism'. I am very happy to know that while concentrating on the spiritual aspects of Jainism he has also thrown light on the concept of divinity in Hinduism and Buddhism two of the major religions in the country. As a modest practitioner of Jainism, I am pleasantly surprised at the core of unity underlining the philosophies of the religions the author has chosen to examine. While Jainism may not accept the concept of an all powerful God being the creator and destroyer, it does believe that the every human being is capable of achieving divinity by his endeavour and by following the right path. The obvious conclusion is that, for a Jain, each soul is divine in nature and each human being when he is perfect, is God.

One cannot think of a better conclusion than what has been stated by the author, namely, "all religions believe in living and letting live, being truthful, honest. chaste content, respectful to parents, reverent and obeisant to the spiritual teacher and to the supreme divinity'.

I congratulate the author on the excellence of his efforts and commend the volume to all students of comparative religions.

N. Sugalchand Jain
Managing Trustee,
Bhagwan Mahaveer Foundation,
Chennai.

SUPREME DIVINITY THAT POSSESS INFINITE ATTRIBUTES

A worldly person has a number of desires, which make him restless. He strives hard to get happiness. In spite of tire-some labour, he cannot satisfy himself all the time. This makes him frustrated and results in painful emotional state. Such an emotional state may bring happiness, which is not eternal. This happiness is illusion and may lead to sufferings and pain. Sufferings may also be attributed to ones own karma or sins. Thus, a man wanders in search of happiness and removal of sufferings until death. This results in *Gati bhramana* or wanderings in the *samsara*.

Thus, a *jiva* being pure and perfect becomes impure due to causes and influence of the attachments and aversions. This results in various *karmic* materials bondage (*leshya*) on the soul. However, if a person aims at liberation (*Moksha*) and adopts the path of liberation (*Moksha-marg*), and thereby he can annihilate all the *karma*. When he understands self-nature of his soul (*nij swabhava*) and all the *Karmas* are destroyed, purity shines. Such self-luminous, pure and perfect soul is the God (Supreme Divinity).

Unlike faiths like Hinduism, Sikkhism, Islam, Christianity etc., God, in Jainism, is not considered, as a creator, sustainer ruler and destroyer of the world. Jainism lays emphasis that each man is potential God (Divinity). That is to say, one can become God and attain the purity and perfection.

In Jainism a soul attains eternal bliss, perfection and purity, when all the *karmas* are destroyed and such a *Jiva* becomes Supreme Divinity (God) and that possess infinite attributes, such as Infinite Knowledge (*Ananta Jnana*), Infinite Faith (*Ananta Darshana*), Infinite Bliss (*Ananta Sukha*), Infinite Power (*Ananta Virya*) etc.

The aforesaid is the central theme of the book "The Concept of Divinity with special reference to Jainism" being authored by Dr. AJAY KUMAR KOTHARI, who was my article-apprentice student during his C. A. studies. I wish him all round success in his personal and spiritual life and attaining Divinity.

B. T. VAJAWAT B. Com., F. C. A.
Secretary, Shree Chandraprabhu Jain College for Men,
Chennai.

अभिनन्दनः

अनितरसाधारणीया वाणीविलासमहिमा यदेषा विलसति विचारातीतानादिकालप्रचरितवेदवाङ्मयस्वरूपादारभ्य अत्यन्ताधुनिकाद्यतनीय - भारतविचारविनोदेषु, तत्त्वसहितासु, दैनंदिनाचारसम्प्रदायपरम्परासु सर्वासु च निरन्तरम्। दैविकी सा भाषा जनमनस्सु प्रतिस्फुरन्ती, नूतनसहस्राब्धे तु विशेषतया पुनः प्रतिष्ठायमाना दृश्यते। एषा सांस्कृतिकी वाणी नवीनाधुनिकविज्ञानशाखाभ्यः भिन्नदेशीयसिद्धान्तेभ्यः विविधलोकभाषाभ्यश्च वाक्यानि पदानि वा स्वायत्तीकृत्य स्वयं संस्कृतीकृत्य शनैः भाषणभाषागृहद्वारोपस्थिता विराजते। सहस्राब्धेऽस्मिन् नूनं भाषितभाषात्वेन हृदयावर्जकत्वं आसेतुहिमाचलं पुनर्स्थाप्येत इत्याशास्महे। इयं भाषा भारतीय-युरोपीय-भाषापरिवारस्य मूलोद्गमस्रोतो रूपा इत्येतत् विपुलविदितमेव। स्वकीयसंस्कारवैशिष्ट्यतया चास्यां स्वल्पतमेषु शब्देषु गहनतमं रूढमूलं विपुलं अर्थविशेषं वोढुं प्रकाशयितुं च अनुपमा क्षमता दरीदृश्यते। हेतुमेनमवलम्ब्य वैदिकार्हतसौगतादिविविधपरंपराश्रिताः ग्रन्था अस्यां भाषायां नवनवतया उत्पद्यमानाः दृश्यन्ते।

तत्रापि मूलसिद्धांतान्तर्गततत्त्वानां विमर्शनात्मकमध्ययनं विशेषतया तस्यापि अन्यसिद्धान्तैस्सह समतुलनात्मकमध्ययनं विरलं विराजते। अवगतानां समन्वितानां च तत्त्वानां आंग्लभाषाद्वाराप्रकाशनं विरलतया खलु प्रवर्तते। विषयेऽस्मिन् श्रीमन्तः **अजयकुमार कोठारी** महाशयाः सुश्रद्धां अर्हन्ति। कृतभूरिश्रमाः ते दैविकसंकल्पमधिकृत्य जैनसिद्धान्तस्य विशेषप्राधान्यं मनसि निधाय अनुसन्धानात्मकं अध्ययनं कृतवन्तः। अत्र तु द्योतमानत्वविशिष्टं यत् तत्सर्वं दैविकत्वमेवेत्यर्थं स्वीकृत्य विपुलं विचारं प्रवर्तते। सनातनतत्त्वान्तर्गत - दैविकत्वविचारमधिकृत्य विस्तृतं विमर्शनं कृतं दृश्यते प्रथमाध्याये । तत्रैव न्यायवैशेषिकसांख्यपूर्वमीमांसावेदान्तेषु दैविकतत्त्वं कथं परामर्श्यते इति पृथक् विचारयते। दिव्यत्रिपिटकानां समीक्षणं कृत्वा गौतमबुद्धस्य धर्मे दैविकं तत्त्व - मधिकृत्य निब्बाननामकं निर्वाणमधिकृत्य कृतः दीर्घः विचारः सुविज्ञेयः। विशेषोऽयं यत् जैनदर्शनस्य मूलतत्त्वनिर्वचनार्थं, तत्रत्यं दैविकप्रकाशनार्थञ्च अध्यायद्वयात्मकमध्ययनं कृतमिति। निगमननिरूपणे कृतेऽनेन जैनदर्शन - पार्थक्यमन्यदर्शनेभ्यः अनुशील्यते च।

एते अजयकुमारः नामकः कोठारी अन्यैः अजय्यं स्थानं साहित्य - स्वधर्मप्रचरणविषये च समासादितवन्तः । तदीयं प्रवर्तनमण्डलं न केवलं चेन्नै वा वाराणसी वा, किंतु आभारतं व्याप्तं वर्तते। देशान्तरेष्वपि तदीयकीर्तिः व्याप्ता स्यादित्याशास्महे। उद्योगे न्यासवादी भूत्वापि, सः कस्याश्चन संस्कृतानुसन्धान - संस्थायाः निर्देशकः, मध्ये चेन्नै विश्वविद्यालये जैनसिद्धान्तविभागे पाठनं चानुष्ठीयते। एवं भिन्न-भिन्नमण्डलेषु संस्कृतसाहित्यसेवां जनसेवां च कृतवतां पुण्यात्मनां ज्ञानस्फुलिङ्गात्मकमिदं बहुजनानां जिज्ञासूनां अनुसन्धानछात्राणां इतरसज्जनानां च उपयोगाय समर्थयितुमतीव मे प्रमोदः।

चेन्नै

गुरुपूर्णिमा, २०००

डॉ. टि. नारायणन् कुट्टी
प्राक्तन-निर्देशकः
दि कुप्पुस्वामी शास्त्री रिसर्च इन्स्टिट्यूट,
चेन्नै

A GOOD ATTEMPT

A good attempt has been made by Dr Kothari Ajay Kumar Pukhraj. In his thesis 'The concept of Divinity with Special Reference to Jainism' which has been awarded the Degree of Doctor of Philosophy by Banaras Hindu University, to understand at a glance the concept of Divinity in Hinduism. Sikhism, Christianity, Islam, and Zoroastrianism wherein a supreme divine is a creator sustainer, destroyer, benefactor, ruler of the Universe. However, the faith of the Buddha and Jaina traditions do not consider God as a creator, sustainer and destroyer but lay emphasis that each man is potential God (Divinity), I wish him all success,

DR. (Mrs.) E. R. Rama Bai,
M. A. Ph. D.,
Department of Sanskrit, University of Madras
Chennai



Dr. AJAY KUMAR KOTHARI,
B. Com., DTL, DCN, DML, M.A., M.L., Ph.D.
Advocate, Madras High Court, Chennai

Dr. Ajay Kumar Kothari was born on 05. 07. 1959 at Beawar (Rajasthan). After completing B.Com. and L.LB., specialising in Labour, Banking and Insurance laws, he passed M. L. (post-graduation) specialising in Contracts and Mercantile Laws. While practising Income Tax Law at Madras High Court, he has continued to teach various law subjects under the agies of Southern Indian Regional Councils of various prestigious institutions, viz. The Institutes of C.A.,C.W.A., and C.S. of India. Various diplomas. in laws (Taxation, Constitution & Management Laws) are also at his credit. He has authored a book titled "Income, Wealth and Gift escaping assessments under Direct Tax laws" which was published by Deccan Publishers. Another book titled "Corporate Taxation" is under publication. After obtaining the Postgraduate (M. A.) degree in Jainology from Madras University, he completed his doctoral research at Dept. Of Philosophy & Religion of the world famous Banaras Hindu University, Varanasi under the auspicious guidance of Dr. Mukul Raj ji Mehta. His interests include deep and thorough understanding of Prakrit literature. He has compiled a book for the Sanskrit foundation course. Also to his credit is compilation and publication of a book titled Laghu Gautam Pricha , based on Bhagavati Sutra. He has studied Jaina Agams and various texts including Samayasara. He has also presented a few papers on Jaina Studies and attended Prakrit conferences. He is a Guest Lecturer in the Department of Jainology, University of Madras , Chennai.

Padmavathi Nilayama, 6, Chengalavarayana Street,
Chennai - 600 112
Phone : (0) 5390237- (R) 5323896